THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. V. JANUARY, 1895. No. 1.

YOUNG MINISTERS AND THE WORK.

THE time will soon be here when the seminaries will graduate their classes of theologians again. May will be here in a short time, and then the young men who have been in school for seven or eight years will go out into the world to do battle for Christ and His Church. The years of school life will always be regarded as among the most pleasant of a life-time. During these years the foundations were laid for future work. What the student learns in the class-room is of immense advantage to him. That much all must readily admit. Yet the student going out into active duties of the ministry feels a little like the mechanic who is surrounded by plenty of polished tools, the use of which he does not fully understand, and cannot readily handle. He must become accustomed to state what he learned in dogmatic theology in a plain, simple way, so that the most unlearned in his audience can easily understand him. In the class-room he gets but the skeleton of his doctrines, but now, among the people, he must put on the flesh that makes his doctrines intelligible to the spiritual man. The lectures on Pastoral Theology are good in the way of laying down the theories by which the pastoral work should be done; but when the young man gets into the practical work of the ministry he finds that the theories must be so adjusted as to meet the varied conditions as he finds them. It is wonderful how much a man must change his preconceived ideas and notions. After a man has been in the ministry ten years he knows much more than he did when he began the work; but he does not *think* now that he knows half as much as he did then. But we must stick to the text. The young men who will go into the Church next May are, doubtless, already casting about for fields of labor. They may not be seeking them, but they are wondering, likely, where they can find fields of labor. It is but natural for young men to have some anxiety on this point. Our advice to these men may not amount to much, but we will give it at any rate. There is a disposition among some of our young men to stand and wait for some good charges and important fields. When they fail to get these prominent fields they conclude that there is no work for them in the Reformed Church. This is all wrong. The young men ought to remember that they are not as competent to occupy an important field as they will be when they have been in the ministry ten years. The mission of the minister is to call sinners to repentance, and they should not be too choicy as to the place where they do their work. The low-

liest place may be the chosen field where God enables him to do the greatest work.

Again, the young men should not be fearful that they cannot get work. There are not a few charges vacant now where pastors are needed. They are not the best fields in the Church. They cannot pay the highest salaries. But in them are some of the very best people in the Church. They cannot pay a large salary only because they are few in number, and not because they are illiberal. They want pastors because they love the Church and feel the need of her ministrations. Why should the young men hesitate to enter such fields? Because the salary is not quite as large as in more favored charges? Or because the social atmosphere is not such as a young man might desire? Are these good reasons? Some of the great theologians of Europe, we are told, were for years pastors of poor country charges. Depend upon it, young man, if there are special endowments that God has given you, the world will find you out. You need not fear that you will long continue to "waste your sweetness on the desert air," and no one find it out.

Here comes in the trouble we experience with our Western mission work. So many of our young men seem to think that they have been so richly endowed with great talents that they could hardly be expected to go into these small Western fields and build them up. It is really calculated to move one to sadness to see how the Church suffers in her missionary operations because of this spirit which is manifesting itself among the young men who come through our seminaries. Of course there are noble exceptions, but the rule is much too general.

We hope then that when the large classes come out of our English seminaries next spring many of the graduates will offer themselves for any positions that may be open for them in the Church. Take a small work and make it great. Do not wait for a work that some one else has made great, but make one great for yourself. Not one young man need be idle who is willing to take such work as is open before him in the Church. F.

NO OTHER ISSUE.

IN business matters it is well to carry out to the letter any business transactions that may have been undertaken. If, after a test has been made, they are found to be defective in some way, then they should be abandoned at once. But if they are to be carried out at all, then no other issue should be allowed to interfere with them, and they should be pushed to a successful conclusion. We are beginning to wonder—not whether we have too many irons in the fire, as the old saying is—but whether we do not have too many in the fire at the same time. Or we might say, we pass too many resolutions and fail to carry out any of them in full. A year and a half ago the women of the English Synods resolved to raise $4,000 annually for the home work. That was at the General Synod at Reading. We suppose that the action was put into operation so that we should know the results of the first year's work. We have heard nothing as yet as to how much the women raised of these $4,000. It may be that they raised the full amount. It may be that too many other interests were allowed to press their claims so that the amount was not reached.

It does seem as if when a pledge is made deliberately and with forethought it should be carried out to the very letter. No other issue should be allowed to interfere. Such pledges do not generally involve a heavy outlay upon the single member. Indeed the average per member is usually small. The women promised to raise $4,000. That would involve only a small amount per member among the women; but when the pledge was taken it should have been driven to a successful issue. So with our apportionments. The sum is small per member. That sum can easily be raised in any charge unless there is a special reason for not doing so in the charge, which is sometimes the case. Other issues are allowed to crowd out these regular pledges, and the operations of the Board are crippled. Home interests are usually allowed to stand in the way of fulfilling these general pledges. When one pays the apportionments that is not to interfere with the larger giving of the Christian. When I pay my dollar to the apportionments annually, as I must do in the "Synod of the Interior," that need not interfere with my giving $50 annually to missions, and we do not let it interfere. But no other issue should be allowed to interfere with the paying of my share of the apportionments. We have charges that like to make a record for large paying toward colleges and professorship endowments. That is laudable, but there is no virtue at all in making such a record when that same charge fails to pay its share of the apportionments. It is only withholding from Peter what is his due to give to Paul what really does not belong to him. We need to come down to a little stricter moral honesty in these business transactions. No, we must first pay the small sums for the general work of the Church, and then let us give largely to the larger interests of the Church. Again we say, pay what your synod has pledged for the general work of the Church, then give your thousands for colleges, seminaries, endowments. Let no issue interfere with the general work of the Church. F.

A FEW REASONS.

WE are frequently asked why it is that there is, at the present time, such a large deficiency in the Missionary Treasury. It may be put in round numbers at $8,000. A few years ago the Board was enabled to pay, promptly, in full, all the salaries of the missionaries, and after paying these, on several occasions, had money in the treasury. People ask the question why all this changed so suddenly? Every one has his own reason; but the most general one is, that the times have become so stringent that the people cannot well pay the apportionments laid upon them. Others again say that this cannot be, because the apportionments are so low that certainly any one can pay the small amounts required. Then again, in some other Churches the amounts paid during the last year, exceeded in volume that of any former year—and, as the money stringency of the times cannot be any greater among our people than others, this cannot be urged as the only reason. Others think that we lack enthusiasm in the work. They say, that there must be a certain amount of enthusiasm to carry along the work and keep it before the people. The conservative character of our people, we are told, suppresses any great movement along missionary lines. There is some truth in all these reasons; yet we are not prepared to say that these are the only reasons. There are a few additional

ones which we are convinced lie at the basis of our troubles, and as they can easily be remedied, they should be openly and candidly stated.

(1) When our synods hold their sessions a Committee on Missions is named. All communications on missions are referred to this committee. In due time, and frequently near the close of the sessions, when many of the members have gone home, this committee makes its report. It recommends certain action and makes certain appropriations. Some good brother makes a motion that it be adopted—another seconds it—and it goes through with a rush. But what kind of a rush? Why, perhaps one-third or less vote for it. The others sit there and do not so much as vote against it. They simply are indifferent. This is not overdrawn in the least. We have, more than once, witnessed just this very thing. Of this report, that which concerns the apportionments goes to the Committee on Finance, and when its report is made the same process is gone through with, and when the synod closes one-half the delegates have a very faint recollection of the action that was taken. There is little spirit and enthusiasm in the action. The delegates go home, but carry with them few impressions of the importance of the work. Here, we feel sure, lies much of the indifference which we observe in the Church to-day in the matter of raising the apportionments. We have, during the last ten years, frequently had the privilege of attending the synods and conferences of other churches, and we can testify to the fact, that not another subject in the whole session claimed as much time and received as much discussion as that of missions. The delegates went home feeling that no subject was as important for the spread and prosperity of the Church as that of missions. It is not hard to determine what the results would be. With us it is right the reverse. That too much time is given to unimportant matters must be evident to all. We are not alone in believing that far too much time is given to merely routine business in our ecclesiastical assemblies, and too little time allotted to the discussion of such subjects as lie at the very foundation of the real prosperity of the Church. Others are convinced that this is the case. Sister denominations whose success in the mission work has been almost phenomenal, have given and do give vastly more time to the discussion of the great work of missions—both home and foreign. If we were to give just one half day for the consideration of the mission work of the Church, and then thoroughly discuss the work in all its features, our ministers and elders would go home impressed with the great importance of this work. We must change our way of doing business along these lines.

(2) There has come to be a spirit of opposition on the part of some of our ministers against the apportionment system. Strange as it may seem, yet it is true, that they are generally the pastors who have the largest and wealthiest charges. What seems still more strange is that they do this upon the plea that more money would be raised if no apportionments were made. This is an argument which is incomprehensible to the ordinary mind. But if it is so in these charges, why say anything about the apportionments? Why not set to work and raise the large sums and say nothing about the apportionments, and these *larger* sums of which these brethren speak would certainly balance the account coming down as apportionments. We confess the fear that many of these charges would pay next to nothing were it not for the apportion-

ments. We believe it to be the best plan to be candid in the matter —and confess at once the fact that these charges wish to get rid of the apportionments because they wish to pay less rather than more. Some of these charges have 700 and 800 members. So many members are too large a number for any one pastor to have, and that is likely the reason why it is hard to raise the apportionment. It is a little like one man trying to farm 200 acres of land. Some of it will be neglected, and the results will not be as good as they should be. Why not quit this complaining? Why not encourage the people to give the small sum asked for the home and foreign work? This opposition has had and has now a bad effect upon the finances of the Church.

(3) Another reason lies in this fact. A synod meets and assumes a certain amount for the apportionments. Every classis in the synod is represented in the synod, and largely too—perhaps a majority of the members of every classis being present in the sessions of synod. Not a word, perhaps, has been urged against the apportionments. When some of these classes meet, they assume only a part of the apportionments. Coming from the synod the entire apportionment may be *eighty* cents per member. These brethren assume *fifty* cents of it. Out of these fifty cents they pay all their classical contingent. That must be paid sure, as this is near home. Now what right has a classis to do such a thing? And let it be remembered that this is no assumed case. Just such things have occurred, and just such proceedings some of the brethren advocate. A classis has no right to cut down an apportionment, and especially when perhaps a majority of the members of the classis voted in the higher body to assume the apportionment. This is a matter to be remedied, and can be remedied to the great advantage of the Church.

(4) We have one more reason to urge for our empty treasury. A synod assumes, say, *thirty-five* cents per member for home missions, *fifteen* for foreign missions, *ten* for synodical expenses, *ten* for beneficiary education, *five* for church expansion; making *seventy-five* cents in all. The money is sent into the treasurer of synod undesignated. The treasurer pays the synodical expenses in full, the beneficiary money is paid in full; perhaps the foreign mission, because the amount is smaller, is paid in full. But where rest the deficiencies? Why, with the home mission fund, of course. This fall we were at the meeting of one of the synods where the synodical expenses were all paid in full, the beneficiary students were paid in full, and there were $200 in the treasury; but the same synod had a delinquency of more than $1000 on the missionary fund. Sitting near a brother we remarked that it was rather strange that the beneficiary students were paid in full, and even money left in the treasury. The answer was that these students cannot get along without their money. True, but the same synod has a dozen or more missionaries with families. How are they to get along without their salaries?

There are other reasons which might be given; but those we have mentioned are the main reasons for the lack of funds. It is not a matter of hard times, but a lack of business methods in connection with a good deal of indifference. Here we may find all our own troubles, and we can easily get rid of them if we so determine.

F.

A LETTER FROM REV. S. S. SNYDER.

Sendai, Japan, October 9th, 1894.

Dr. S. N. CALLENDER.

Dear Brother:—It is now my privilege to greet you from Sendai. We arrived on the fourth. Our whole journey was a pleasant one. We left Columbiana, Ohio, on Sept. 7th, stopped a few hours with Mrs. Snyder's brothers in Dayton, and took a night train for Chicago. There we spent the day purchasing some necessary articles. The Sabbath we spent with an old schoolmate of mine, Mr. R. E. Esterly, in Minneapolis. As we went over the South Pacific from there we saw thousands of stacks of hay and wheat. Very little of the threshing had been done. The train was not at all crowded, so we could have at least two sections to ourselves. The second day from Minneapolis was a monotonous one, so little to be seen. There are miles and miles of land that is of no value because of the lack of rain. Much of it would be very fertile if it could be supplied with the necessary amount of water. It was interesting to us to note the hundreds of buffalo paths which had been made in past years by these noble animals when they came down from the hills, single file, for water. One thing that helped to make the day a pleasant one was the anticipation of the delightful scenery awaiting us the next day; but when we wakened in the morning we found it was raining, which, however, did not prevent us from spending most of the day in the observation car which was attached at Conmore. I will not attempt to describe the beautiful scenery through which we were passing, the pine trees with their everlasting green, and the rough mountains towering far above us with their tops covered with snow. At Anthracite they have begun to mine coal of a very good quality. This is only a promise of some of the future industries of this region. And now right before us, apparently, rises Cascade Mountain. It is about 10,000 feet high, and a small stream of water that pitches over a precipice and falls hundreds of feet down its side, seems like a ribbon of silver. As we pass this mountain we reach Banff, where are the famous hot springs of the Canadian Park. Here a number of tourists enter our car.

We cannot stop, but are hurried on past Castle Mountains through high mountain passes. Now we reach an altitude of 5296 feet. The station here is named after the first President of the Canadian Pacific Railway, Mr. Stephen. From here the huge engine goes backwards. I mean, it is turned towards the train, and it has all it can do to hold the train back as we go down the steep grade. Every little ways we pass a safety switch which would be used in case of any accident. The scenery is now sublime and almost terrible. On the shoulder of the mountain almost overhead that shining green glacier is 800 feet thick. Now the Kicking-Horse River is 1000 feet below, while the mountain on the other side is 1¼ miles above us. But now a delightful thing awaits us. It is 10.30 A. M., and we feel almost starved, for we have had nothing to eat but a little fruit, since the previous day. But at Field is one of the C. P. R. R. hotels. Even mother never cooked a meal that was eaten with more relish by her boy, than the nice warm breakfast we got here.

Back into the car again and on through most beautiful scenes, each one different from the previous. At Glacier House, where we get our dinner, is a glacier said to be as large as all the glaciers of Switzerland combined. On past

the Loops where we go 14 miles to advance 4 miles. Now we go down along the Illicilliwalt River, and stop five minutes to view the scenery at Albert Canyon. The river, boiling and tossing, is forced between rocks 300 feet below and 20 feet apart. But I must not describe any more of this. If you wish to know what it is like, "Come over and help us," and come by the C. P. R. line, for the people on this line will do everything in their power to make it pleasant for you.

We had a very pleasant little visit with our brothers in Seattle. Went up to Watcom on Saturday in the afternoon, took a twelve-mile ride over a plank road, through the dense forests of the large beautiful trees, for which this part of our country is especially noted. There is no Reformed Church in Watcom, but the M. E. minister took tea with us and invited us to come to his church in the morning. Here we gave our last missionary address to several hundred interested people.

On Monday evening, the 17th, we went aboard the Empress of China at Vancouver. This is a noble twin-screw vessel, 485 feet long. The crew consists of 213, of whom 140 are Chinese. They make the best kind of servants. The voyage was a pleasant one, partly because there were so many missionaries (24) on board the vessel. On *this* line they are treated *just the same* as those who pay full fare. The Sunday-morning services were conducted by Rev. B. Buxton, who is a self-supporting missionary in the southern part of Japan. Our Bible Class met daily at 4.30 P. M., when we studied the Word and prayed for the fullness of the Spirit so necessary for workers in any part of the vineyard.

Mrs. Snyder was confined to the cabin during part of the voyage; but I did not have the pleasure (?) of being sea-sick. I think our passengers did about the usual amount of fish-feeding, especially on the stormy days when the huge vessel was pitched and tossed about like a toy upon the waves. We sighted land a number of times on October 1st; but having started about half a day late we could not reach Yokohama on time. We ran slowly all day and night, and as the sun rose in all his glory on October 2nd we were entering the Bay, where we had to wait for a pilot to guide us safely past the torpedoes with which the Bay is filled. The scenery here was grand. Some of the bluffs are covered with cannons that were pointed right at us, but we went by them in safety. Before we anchored the hotel runners boarded our vessel, and soon we were surrounded by the swarms of little boats paddled by the half naked boatmen. While we were watching this busy scene on one side of the steamer, a surprise party came up on the other. We knew nothing of it till Miss Zurfluh grabbed me by the hand with the exclamation, "Oh! I am so glad to see you!" She and Mr. Hoy had come from Sendai to meet us, and Dr. and Mrs. Moore, being near Yokohama, also arranged to be there to welcome us. You can well believe it was a joyous party that went ashore.

After lunch we all went out to do some shopping. First experience in the *jinrikisha*. Enjoyed it very much. After attending to the necessary business there, we went over to Tokyo. We did not see much of this great city with its 2,250,000 human souls, for we got there at 7 P. M., and left the next morning at 5.30. But as we crossed the city in the morning, I counted 360 telephone and telegraph wires along one street. This tells us there is some civilization in

Tokyo. Our trip to Sendai was a very pleasant one. The scenery is grand, mountains and valleys, the latter being farmed more carefully than our gardens. Many of the farmers were busy in the rice fields.

We reached Sendai at 7.30, where the other missionaries were ready to welcome us. The students of the Tohoku Gakuin came out in a body. Certainly we cannot help being happy in a place where so many are ready to do all in their power to make it pleasant for us. Later on I will tell you some of our first experiences in Sendai. They have been coming thick and fast.

With a prayer for His blessing upon the work, I remain

Sincerely Yours,

S. S. SNYDER.

FAREWELL SERVICES.

IT was our privilege to attend an interesting service in the United Brethren Church, Mechanicsburg, Pa., upon the occasion of six missionaries, under the auspices of that Church, departing for the Western Coast of Africa. Two of them, a gentleman and his wife, will establish a school, and the remainder will enter upon the general work of evangelization. It was an interesting meeting. We were glad to give them the parting good-by and God bless you and keep you.

To us, this was invested with a larger significance than simply the departure of several persons for a foreign field of labor. We saw in it an illustration of the widespread spirit of missions with which God in His providence has come to characterize this age. For the last century, and more especially the last half century, the foreign work has largely been of a preparatory character. Fields, previously in part or wholly inaccessible, were being opened up; hindrances removed, languages being mastered and reduced to system; a Christian literature created; translations of the Scriptures, besides the gradual apprehension and understanding of the life and characteristics of the heathen peoples, and the educational discovery of the proper and effective methods of performing missionary work. Much had to be done and learned by the missionaries themselves to prepare the fields for successful work.

Within the compass of comparatively recent times it has become manifest that the preparatory stage has been so far accomplished as that the opportunities and qualifications for a wide and effective forward movement were reached. So that it may be said that the Christian world has reached the threshold of a grand missionary age and crusade. Never in the history of the Church of Christ did it occupy the vantage ground it does this day, in this regard. And it needs only that we reason from cause to effect, to feel assured that the work of reclaiming the world to Christ will go forth with a power and a width such as the world and the Church have never yet seen, from this time forward.

The work of missions will henceforth be the burden of the Church's care, and its spirit will inspire an activity and zeal which will dwarf its achievements in the past. God's spirit is abroad, and His children will learn each one that he is not to be concerned for his individual self alone, but absorbingly to conserve the Divine purpose of saving a lost and sinful world. C.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

MISSION ITEMS.

—On January first we sent out to all the missionaries *three* quarterly and annual blank reports. These are calculated to be sufficient for the year 1895. We send all these blanks at the beginning of the year, because it frequently happens that we are absent from home when the quarterly blanks are needed, and cannot send them as the quarters become due. We are very anxious that the missionaries shall have these blanks at the beginning of the year, so that there can be no good cause of delay when the Board calls for the reports. We are just as anxious, too, that the missionaries shall take good care of these blanks, so that we will not be under the necessity of sending additional ones during the year. If any missionary has failed to get these blanks let him give us notice at once, and he will be supplied with a sufficient number to last him through the year. We wish the missionaries would notice the requirements of the annual blank. Every missionary pastor should keep a strict and full account of all moneys received and paid out, so as to enable us to give a correct statement of the financial condition of the field. There should be no guess work about this matter. The same is true of Sunday-school and church statistics. The only possible way to make the Annual Report correct is to keep a correct account of all the departments of the work during the year.

—Rev. F. M. Shults is the missionary at Leighton, Iowa. He has been there about fourteen months. During the past summer he has been preaching at a point some six miles out from Leighton. He met with success and has rallied the people to such an extent that during the latter part of the season they determined to build a church. This church building will be set apart to the worship of God—likely before this will appear in print. It will greatly strengthen that mission, while it will widen the scope of the pastor's usefulness in that region of country. We will likely have more to say about this new enterprise in the next month's GUARDIAN.

—We are at odd times engaged in the gathering of Extension Funds in the Tiffin Classis. That classis, at the annual meeting in Fostoria, Ohio, resolved that we be invited to visit the charges in the classis, and raise a $500 Church Extension Fund for the use of the General Board. We visited the Bellevue, Zion's, Fremont, Lindsey, Ada and Lima charges in the interest of this fund, and everywhere found the people and pastors willing and ready to help along the good work. The people were liberal, and every charge gave its full share of the $500. The people are beginning to appreciate the good of these funds, and are becoming more willing to contribute toward them. After the holidays we expect to visit the remaining fields of this classis in the interest of this fund. When this classis is finished then we will be done with the Ohio Synod, so far as this work is concerned. Right glad are we that we are so near done with this work in one synod at least. It is no easy work, but the money has been of immense benefit to the work.

—In the December number of the GUARDIAN we notified the Christian Endeavor readers that we expected to call on the Endeavor Societies to raise a

fund of $500 for the Extension work. We have consulted with some of the officials, and so far as we have heard from them they seem to be perfectly willing that the societies shall raise such a fund. Some Sunday in February will likely be designated as the day when a general effort will be made for this fund. This is a good enterprise in which to enlist the co-operation of the young people. This will doubtless be made a grand success.

—The mission at Johnstown is now vacant. This is a very important field. The city has a population of 36,000. To the east and west the Reformed Church is strong. Many of our members move into the city; these must be taken care of; but aside from these there are many souls perishing in such a city for the lack of the bread of eternal life. These should be gathered into the Church. The church building is a very fine one, centrally and beautifully located. There is no reason why our Sunday-school and Church should not be among the largest in that thriving city. The Board hopes to secure a first-class man for the place in a very short time.

—Some months ago the Eastern Ohio Classis organized an English mission in the city of Youngstown. The pastors of said classis have been supplying the mission up to date. At the last meeting of the Executive Committee the Superintendent was authorized to procure a pastor for and thoroughly put the mission on its feet, by January, 1895. At the present writing a young brother is at Youngstown spending a few days with the people, and looking over the grounds with a view of becoming its pastor. Much as the Board is in debt just at present, it was still felt that the Board could not afford to neglect this important point any longer. We hope for great success in this new field.

—We have lately had a communication from a brother in Buffalo, N. Y., urging the Board by all means to take hold of a *German-English* mission that should be established in that city. We are told that the prospects are good in every way, and that now is the time to begin the work. The matter will be placed before the Committee at its next meeting. Similar calls are coming from other cities, all testifying to the open field that is before us in nearly all the great and growing cities of the land. May God awaken us to a sense of our responsibilities and opportunities!

—About the same time that the above call came from Buffalo, one came from Milwaukee, Wis., calling attention to a good opening in that city among the Bohemians. It seems there are many of these people in that city, not a few of whom are of Reformed origin. Other denominations have undertaken to work among them, but with indifferent success. They now turn to the Reformed Church, which they seem to think would or could meet their spiritual wants better. This also will be a matter for the Executive Committee to look into at its next meeting.

—A short time ago, Dr. Van Horn, of the Theological Seminary at Tiffin, went to Toledo to look into the matter of starting an English mission in said city. His visit was rather to see what the prospects might be for the starting of such an enterprise. He seems to be convinced that the time is at hand for us to go to work in that city. There is material there, and there are also sections in the city where churches are really needed. The German congregation, he says, look with faith on such a movement. The mother German congregation, under the care of brother Gersman, is strong and wealthy, and

can well afford to send out some of its young people to help in founding this English enterprise, which is certainly much needed in that city.

—Hence, it will be seen, that we have at least four calls which should be answered at once. Now, in view of the fact that we have a debt of $8000, shall we leave these calls unanswered? We had a letter some time since from one of the officers of the Executive Committee, in which he states that, for one, he is ready to cut down the missions to just such a number as the Church will sustain. But what missions shall be abandoned? What mission and what missionary shall be suddenly cut off from any help? God forbid that this thing should happen. Let us pray that the Church may awaken to a sense of her duty, and that she may awaken to new life and energy.

—We spent a day or two in Lima on our last trip East. We were among the people of the Heidelberg congregation. We found them an excellent people. We were also in the city of Lima. We saw the new chapel, which is gradually taking shape and form. The work is being pushed with all possible speed, and in a very short time it will be finished. We hope the young pastor and his people will carry this enterprise to a successful issue, and will greatly prosper when they get into their comfortable chapel.

—Will the readers of the GUARDIAN ask themselves this question: How much of the $8000 indebtedness, that rests upon the Board, belongs to my congregation? how much of this debt rests on my spiritual home? You can likely find out from your pastor how much of the missionary apportionment has been paid, and in that way find out how much your congregation owes of this debt. When you have found out, then begin to agitate the payment of the dues, and do not let up until you have stirred up the whole congregation on this matter. By so doing you will do a good thing for your congregation and the cause in general.

—On a Sunday in November the new Hungarian church in Cleveland was dedicated. We were sorry that no representative of the Board could be there; but this seemed to be out of the question. Brother Harsaugyi seems to be encouraged, and is starting in the work with great energy. He has a great field of usefulness before him in that great city, among his own countrymen. What a great pity that we cannot at once bring over from their native land three additional missionaries, as that number is greatly needed for the work at the present time.

There has been a question raised as to who should borrow the money so as to pay the missionaries promptly when the money is not on hand. Some say the Board should do this. Others claim that as the congregations are to pay the money, they should borrow the money when they fail to pay. One of the Board suggests that as the synods vote the money, and the Board makes its arrangements and engagements on the strength of what the synods have promised, they (the synods) should borrow when they fail to pay. This latter seems reasonable. But we believe that we can suggest something still better. As the missionary apportionment per member is ridiculously small we suggest that every member pay his missionary apportionment promptly. This will settle the whole matter, and settle it easily too.

—The annual report of the Home Board was sent out about the middle of September. It contains a full account of the Board during the year past. It

is well that the whole Church should know what the Board has been doing, and what has become of the money that the Church has given for the home work. This report tells it all. To send this report to every member is impossible; but if every pastor were to take the report in the pulpit and read the most important parts of it to the congregation, the whole Church would know of the work done and what still remains to be done. Will the pastors not do this?

—Licentiate Althouse went to Edinburg, Ill., the middle of September, a town a short distance south of Springfield, the capital of the State. He has already organized a congregation, and arrangements are now being made to build a new church. The prospects for an increase in the membership is very good, and the whole work is of the most hopeful character. What is now being done at Edinburg could be done in many a town and city in the great West, had we the means at hand to send men into these fields. We are, however, gradually extending our borders.

—We had this year ninety-one missions to start with, considering September 1st to be the beginning of the year. One has already been added since that time. By the end of the year we will approach very nearly the one hundred line in the English synods alone. For this work $40,000 are asked. Every cent of it will be needed. To raise this sum less than *twenty-four* cents would be required from each member in the English synods. How easily such a sum can be paid if all make an effort to pay it! F.

MISSIONARY NOTES.

—The St. Paul's Mission, at Emporia, Kansas, though without a pastor, is endeavoring to do what it can. This is the home of the Western Superintendent, and he manages by great effort to get home and conduct services about every six or eight weeks. But the Sunday-school is regularly kept up, and the missionary society has its regular monthly meeting. While the mission has but sixteen members in the Church, the missionary society has thirty members. All the apportionments for this year have been paid. This includes, contingent expenses 14 cents per member, home missions 53 cents, foreign missions 8 cents, Hungarian missions 3 cents, Beneficiary Education 5 cents, church extension 5 cents, and an additional 6 cents per member to the Chicago mission chapel, and 6 cents to the Woman's Missionary Society of the Synod, making in all just $1.00 per member. They have time to do still more during the year.

—The mission at Wells, Kansas, is small, and there is no likelihood of it ever amounting to anything tangible; and now that arrangements have been made by which the largest family belonging to it will move away next Spring, the Superintendent of Missions has advised the remaining members to sell out and make their homes where our church is established. This the members are considering favorably. Some members say they made a mistake once, by not finding a home where our church is established, but that if they make another move it will not be under such a mistake again. Too often people think only of the temporal home, and when that is established it will not be long until they feel the want of a church-home and then regret that they did not think of this before, for it is often difficult to make changes. Our missionary work could be helped much if our people would think of these things.

—North of Sabetha, Kansas, just across the Nebraska state line, is a congregation called Zion. It is without a pastor. The Superintendent is called on to supply them. For twenty years their services have been held in a schoolhouse. It is one of the oldest Reformed congregations west of the Missouri River. They cannot be built up much without a church building. While the Superintendent was spending a week with them, preaching every evening, he availed himself of the opportunity of spending the daytime in canvassing and soliciting subscriptions for a new church building, and we are happy to report that sufficient has been secured to guarantee success to the project, $1750 being already subscribed, besides two acres of ground for church and parsonage purposes. The Superintendent found a splendid assistant in this work in Mr. M. Von Bergen, who accompanied him through rain and shine, and before starting out headed the list with a very liberal subscription. D. B. S.

ACKNOWLEDGMENT.

We cordially thank the unknown sender of "A Hand-book for Members of the Reformed Church in the United States, issued by Eastern Ohio Classis." It is an unpretending brochure of 26 pp.; but a great deal of interesting information is condensed into that small space. Not only the general history of the Classis is given,—"A Quarter of a Century,"—and that of each congregation in its bounds, but a sketch of each special department of Christian work therein undertaken; besides summaries of the history, doctrines, and Mission work of the Reformed Church of the whole country. Of particular interest to us all, as friends of Missions, are the articles of Rev. Dr. Leberman and Rev. Dr. Callender, on Home and Foreign Missions, respectively, and Mrs. G. W. Henning's History of Women's Missionary Societies. W.

—Dr. James S. Dennis, for many years a missionary in Mohammedan lands, opens the MISSIONARY REVIEW OF THE WORLD for October with a paper, giving some "Present-Day Flashlights upon Islam." Rev. Reuben Saillens discusses the present state of "Papacy in Europe," with special reference to the revival of the power of Rome, and the danger which threatens European society in consequence. Other articles are an illustrated description of the "Homes of Carey," by the Editor-in-Chief; an account of "The Bible Work of the World," by Rev. B. Pick, Ph.D., D.D., giving the story of the progress of this important part of missionary activity, and containing a table of the number of translations of the Scriptures at the present day; "The Anglo-Saxon and the World's Redemption," by Rev. D. L. Leonard; "A Voice from Russia," by a Russian Christian; and "Mission Work in Morocco," by Rev. N. H. Patrick, of North Africa. There is also the usual amount of valuable statistics, editorial and press comment on the topics of the day, and recent news as to the work of every denomination in all parts of the civilized and uncivilized world. The REVIEW increases in value with every month. No student of missions, and no one interested in the affairs of the Kingdom, can afford to do without it. It stands foremost among missionary periodicals, and fills a place which no other magazine seeks to fill.

Published monthly by the Funk & Wagnalls Company, 30 Lafayette Place, New York. Price, $2.50 per year.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of our treasury for the month of November were $1459.43. This is nearly $1000 short of the preceding month, after deducting the legacies which were included in that month's receipts. *Hard times!* Brethren, the Lord's work cannot stop for hard times. That must go on even if you and I must deny ourselves. What kind of times did our Saviour have when He was on earth working out our salvation? The servant is not greater than his Master.

—Ministers sometimes complain that they cannot induce their members to contribute liberally to foreign missions! An earnest church member after listening to an address upon the subject, which came from the heart of the speaker, remarked, "When I came to this meeting I had made up my mind how much I would give; after I heard that address I gave just five times as much."

—Yes, we have a plentiful supply of foreign mission envelopes. How many shall we send you, free of all cost to you?

—One, if not the principal difficulty in securing a hearty and liberal co-operation by very many of our church members, is the want of information. They have not made a study of the sad condition of the heathen world, and of the inadequate means afforded by the Christian world for their enlightenment and salvation, and as a consequence they fail to appreciate the urgency of the wants in the case. This deficiency can at best be but partially met by the use of books and missionary periodicals. Only too many professing Christians give but little or no attention to reading. Where they do read, the effect is readily discernible. It is, therefore, to reach a large class in our congregations, that the pastors should feel it solemnly incumbent on them to impart the wanting information.

—To enable them to do this, the subject of missions should be an important part of their studies. They should acquaint themselves intimately with the condition, the terrible destitution, and the appalling misery of the heathen peoples. They should familiarize themselves with the work of missions, the blessed results which have been reached; the rapidly increasing opportunities and facilities for preaching the gospel to all people, and the sadly inadequate means furnished by the Church, to do the work God has commanded it to do. This will require labor and study; it will require above these a feeling, sympathizing heart, and a soul aglow with the love that moved and constrained our Blessed Redeemer.

—Then, when presenting the subject to the congregation, do not fatigue them with abstract discussions of the topic, with disquisitions and reflections, and even with exhortations. Give them living facts—the actual condition of these benighted people, as it exists this day and this hour; give them instances and events actually happening, in illustration, and these will be more powerful to move to action, than any words of exhortation. Then tell them what missions are doing to enlighten and reclaim these people. Not simply in the way of generalized results, but give them instances (our mis-

sionary literature abounds with them), of the effects of the grace of God on heathen souls, and their self-sacrificing devotion to their newly found Saviour, and to His cause. Let any pastor adopt this course of dealing with the cause of missions, and it will not be long until there will be an earnest and liberal activity among his people. We bespeak a trial of this method. We are not half as liable to fall into sins of commission as of omission. And these last will constitute the great bulk of the account which will stand recorded against us.

—It will of course be expected that we say something about the planted "one cent" of the inmate of the Almshouse, and the Ohio boy's pennies and nickel, which Missionary Snyder planted. We are very glad to speak of them again. They are growing and bringing forth fruit, which at this writing amounts to $105.20,—and they have not yet ceased growing. Only this morning another cluster was added to the vine.

—Now to illustrate how the presentation of facts and incidents will touch people's hearts and move their hands. On several occasions, at the close of our address, we told the congregations the incident of the Almshouse, "one cent," and added that if any present desired to minister to the growth of the tree, they should please drop their gifts into my hand, after the benediction was pronounced. Although the collection had been taken during the service, yet afterwards we found our hand well filled. When we visited Rev. I. N. Peightel's congregation in York, Pa., before going into the church he told us that previous arrangements would make it inopportune to ask for a contribution that day, but that it would receive attention later. We acquiesced in the pastor's judgment. But after hearing the story of the "one cent," the pastor remarked to his people that he could not deny those so disposed the opportunity to contribute to the growth of the one cent of the poor. His heart was delighted when he found the response to be $38.40.

—It was with great pleasure, when opening a letter from Major C. A. H. McCauley, Portland, Oregon, that we learned that he and his sisters had established a Church Building Fund of $500 to the memory of their beloved parents, Rev. Dr. Chas. F. and Maria Hoke McCauley, for the use of our missionary work in Japan. It came to us as a happy surprise. Our Board has been perplexed in view of several applications for appropriations for the erection of churches in our mission field. The conclusion reached by the Protestant Boards in this country is, that with but rare exceptions, the building of churches should of right be left to the native congregations. Yet there are cases where a temporary assistance would not only encourage the poor native Christians, but would greatly advance the success of our work. Hence the establishment of this Fund was most opportune—it was a gracious interposition of Providence. If the home Church will furnish the Board with a few more of these Funds, enough to make them really effective, it will add greatly to the efficiency of our work.

—The American Board at its recent annual meeting, was much concerned to devise measures to arrest the growing deficiency in its finances, and to relieve it of its heavy indebtedness. It was learned that in some of the States, one half of their congregations failed to contribute to its work. The measures adopted were designed, besides other things, to reach these congregations and secure their co-operation. And generally to adopt the policy,—*a contri-*

bution, from every congregation and from every member of every congregation, be it large or small.

—Now, many of our congregations make no contributions to foreign missions, and thousands of our members are similarly remiss. Can we not adopt the policy of the American Board? But how can every member be reached? Easily enough, if the pastors are willing to put forth a little effort. Let them supply themselves with envelopes (the Board will furnish them gratuitously), and not lay them on a pile in the church and *invite* the members to each take one, when many will neglect to do so; *but write the name of each member upon an envelope*, and either personally or by the hands of another, give each one his or her envelope. This will serve as a personal solicitation. If pastors will adopt this plan, there will not be much occasion for complaint because of the apportionment for foreign missions. For if such a general effort can be secured, the amount designated by General Synod will be fully raised.

—For some time past the question before the different branches of the W. M. S. G. S. was, Shall we assume the entire support of the girls' school in Sendai, as our work in foreign missions? The readers of the MISSIONARY GUARDIAN have learned from the report of *Plan of Work Committee*, published in the Woman's Department in the December number, that that question has reached a favorable solution. Of this we are glad. It is entirely in accord with the wishes of the Board. Henceforth the women of our Church will have an incentive to put forth special effort, as they have a definite branch of our work committed to their hands. We look forward with confidence to the outcome.

—Our Girls' School is in a prosperous condition. During the last year, while other girls' schools suffered a diminution in the number of their scholars, in consequence of the prejudice against the education of women, which seems to have revived within the last three or four years, ours not only held its own, but increased in numbers. The result is that one school building is proving too small to accommodate the increasing growth. The Board has already been confronted with the necessity of enlargement, if we would not limit our numbers. We have every reason to expect the growth to continue. Since the arrival of Miss Zurfluh, the school has been reorganized, and the outlook was never more promising.

—We trust the self-denial special effort, designated by the synods at their last meetings, for the approaching lenten season, or at some other convenient time, will be borne in mind, and suitable preparations made. The Board is sadly in need of funds for the erection of suitable residences for some of our missionaries, and if the amount received should be sufficient, for the enlargement of the Girls' School. The Easter Church Extension offering of the Sunday-schools of the Lutheran Church, G. S., approximated $12,000, and certainly anything like an earnest, general effort in our church, should easily exceed that amount. Drop us a postal, naming the number of envelopes you wish.

—For some time past it has been a matter of doubt whether Rev. W. E. Hoy would avail himself of the furlough voted him by the Board. He was apprehensive that the work of firmly establishing the *Japan Evangelist* would require his presence in Japan. A line, however, from Mrs. Hoy informs us that he will come to this country in the spring. He is absorbed, soul and body in his work, and the Church may expect from him a most importunate and enthusiastic plea in its behalf when he reaches its midst.

—The Board expects to publish in leaflet form the history and sad experience of our devoted native evangelist, Mr. Dengoro Takahashi, who lost his life while on a mission to the Kerule Island. He was one of our Tohoku Gakuin students, and a most devoted and self-sacrificing Christian. We have written to Rev. M. Oshikawa to prepare the narrative, and the Board wishes it to be widely distributed throughout our whole church. It will illustrate what kind of a man Christianity will make out of a Japanese whose heart has been touched and filled with the Holy Ghost.

—We have a number of times received applications for a general history of our Foreign Missionary work in Japan. Heretofore we have been at a loss to respond satisfactorily to these requests, no such history extending down to the present time having been prepared. At the last meeting of the Executive Committee the secretary was directed to prepare such a history. This will be considerable of a task; but during the winter attention will be given to the matter, and the work completed as soon as circumstances will permit. When ready it will be printed for general distribution.

—We would request the patrons of our beneficiaries in both our schools, when remitting to the Treasurer for their support, always carefully to designate the payment *as from the patron, giving the name and address, and for the beneficiary, giving also the name in full.* Should these precautions be neglected, the amounts will go into the general fund without credit to the beneficiary account.

—We call attention to the following expression of opinion of the *Japan Evangelist* by the *Missionary Herald,* the organ of the American Board:

"Those who wish to keep in touch with the Christian life of Japan would do well to subscribe for *The Japan Evangelist,* a bi-monthly magazine issued at Sendai in the interests of Christian work in the empire. It is an undenominational magazine, and while there is occasionally an article by a missionary, most of the contributors are native Japanese. These papers are evangelical, vigorous, and entertaining, and we know of no publication which will better serve to bring readers into touch with the thought and religious experience of the Japanese. The agent for the magazine in the United States is Rev. C. R. Ferner, Mt. Pleasant, Westmoreland County, Pa., and the subscription price is one dollar per year."

—The missionaries will gain a great advantage from the revision of treaties between Japan and the western powers. Although the revised treaties will not go into full effect for five years, yet the privilege of traveling and residing in the interior by foreigners will be practically effective at once. This will facilitate our evangelistic work and save our workers from great annoyance.

—We have more than once said that success in raising sufficient money for the more successful prosecution of our work depends upon the active co-operation of our pastors. It is almost surprising to find the unanimity with which this is consented to by the pastors themselves. We have had the expression of this sentiment from a number of our ministers. Failure to raise the full apportionments is to be attributed, in the large majority of cases, rather to the inaction or defective methods of the pastor than to the unwillingness of the people to contribute. The report of the delinquent pastor, that "I could not raise all my apportionment," would not be made did he use the diligence employed by his neighboring minister.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to

REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

THE STAR AND THE SONG.

O star that saw the Saviour's birth,
Still doth thy glory light the earth,
And not alone the wise men heed,
And follow where its splendors lead;
From north to south, from east to west,
The weary nations join the quest,
And lift from longing hearts the plea,
"The world's Redeemer—where is He?"

O song of angels, clear and sweet,
The tongues of men your notes repeat!
Your heavenly promise soars and swells
In every chime of Christmas bells.
"Peace on the earth, good will to men,"
In deeds of mercy speaks again,
And love, with precious sacrifice,
Leads where the world's Redeemer lies.

EMILY HUNTINGTON MILLER, in *Sunday-school Times*

FROM THE SOCIETIES.

OUR FOURTH ANNIVERSARY.—The Home and Mission Society of Annville, Pa., Rev. J. E. Heister, D.D., pastor, celebrated its fourth anniversary on the evening of October 28th. An interested audience thronged the auditorium of the church where within and around tasteful hands had arranged the bright chrysanthemums, cosmos, sweet alyssum, all in white, which spoke of purity, religion pure and undefiled, "Though your sins be as scarlet, they shall be white as snow." Christian workers from every denomination in the city of Lebanon and surrounding towns were with us; and although for obvious reasons various denominations exist, yet our fears, our hopes, our aims are one, and we rejoice in the thought of a universal Saviour.

After all were seated and the invocation pronounced, the audience sang "From Greenland's Icy Mountains." Miss Minnie Bodenhorn made the address of welcome in well-chosen words. A duet and various anthems were sung by the choir. Mr. George W. Stein reported the society progressive. None can over-estimate the good of a missionary society in a congregation; we should have every church member in the society; they are the hope of the future church. The monthly contributions of this society are made with cheerful, thankful hearts. We have a membership of forty-eight, and since its organization they have contributed $229.85, distributed to foreign missions, $140; home missions, $44; miscellaneous objects, $32.49; balance in treasury, $13.22. A small sum given away every month is worth more toward saving a soul than larger amounts promised at some future time when it is said we can better afford it. Promises for the future will do no good in saving souls for Christ; while we are waiting to do great things souls are dying—dying.

Mr. Stein then introduced Miss Yoshida from Japan, who was dressed in her native costume. She has been in this country since the 23d of May. She speaks English quite well and was a pupil in the girls' school of Sendai until

engaged by Mrs. Hoy as her help in mission work. She told us much of interest of the manners and customs of her people. Mr. Stein again arose and spoke of a time forty years ago when a young man attended the Annville Academy, taught in the Sabbath school, and as years passed, and he after a course in theology returned to Annville, he preached Christ from this very sacred desk. He referred to Rev. John Ault; and now to-night his daughter stands before us, Mrs. Mary A. Hoy, who would now address us. She was listened to with rapt attention as she told us of their labors in that distant island empire, spoke of the discouragements and of their success. Her manner was so unassuming, sweet and gentle that she won all hearts, and we felt she was a fit ambassador of the meek and lowly Jesus. We are very sure that more than one prayer was breathed for Heaven's blessing upon the efforts of herself and her husband. A few practical remarks on missions were made by Dr. Heister. The collection amounted to $18.43. After the benediction an opportunity was given to all present to shake hands with the strangers, when several members of the society introduced the Japanese lady and presented all to Mrs. Hoy.

It was an evening long to be remembered. Their presence was a living sermon to us, it enlarges our sympathies in our mission work among the Japanese, and binds us together as one kindred and one people.

They left with us a number of small albums for sale containing photographs of Sendai, our students in the school, and the school buildings. We are pleased to say that all are sold. The money we realized from the sale of these books is to be used for a church building.

CHAINS OF GOLD.

"More things are wrought by prayer
Than this world dreams of,—
For so the whole round earth is every way
Bound by gold chains about the feet of God."

—Said the late General Armstrong, of Hampton University, "Prayer is the greatest thing in the world. It keeps us near to God. My own prayer has been most weak, wavering, inconstant, yet has been the best thing I have ever done. I think this a universal truth. What comfort is there in any but the broadest truths?"

—"A family without prayer is like a house without a roof."

—The *Presbyterian* gives an experience of Rev. Dr. Mackey's, as related by himself. "In 1882, he was eagerly praying for the means to build the first chapel in East Formosa. He was praying—and he had never asked in vain for anything essential to the success of the mission. Just at the right moment, the $500 reached him, and by the means of that gift the first church for the Aborigines in East Formosa was erected. The money had been devoted to this object by a young lady when dying. Her father told her that a certain amount of money was hers to do with as she deemed best. She said she wished to deal with it as the Lord's steward, and requested that $500 should be sent to Dr. Mackey for the Formosa mission, to be expended as he should judge most to the advantage of the cause. This was the $500 that reached Dr. M. at the critical moment."

—During the prevalence of the plague in China last summer, the authorities in Hong Kong judged it necessary to resort to extreme measures, which aroused the Chinese populace, not only against the foreigners, but against their own Christian countrymen, whom they supposed to be leagued with foreigners. Many thousands of them, leaving the city, went everywhere, spreading the

disease and committing violent and cruel deeds. We glean the following account from *Woman's Work for Woman.* "In several places the chapels were attacked and wholly or in part torn down. At one of our chapels the teacher of a boys' school was killed, and his lifeless body thrown into the river. At another place the chapel was attacked toward evening. The Chinese preacher and his wife secreted themselves in a grove of bamboo, but their young daughter, seventeen years of age, who is one of our dearest and most promising scholars, fell into the hands of the mob. Some of them proposed to throw her at once into the well, but others said wait until the next morning and then kill her. The latter counsel prevailed and she was thrust into a dark room and the door locked, while a man went through the town beating a gong and announcing that the next morning she would be killed. Alone in the darkness, she spent the night in prayer for deliverance, and the Lord heard and answered her prayer, as he did Peter's so long ago. He did not send an angel, but he sent his servants to rescue her. About four o'clock in the morning she heard some one at the door and supposed the men were coming as they said to kill her, but instead recognized friendly voices and found that some of the Christians had come to free her. Under cover of darkness they took her to the boat which was about to leave for Canton, and there she found her father and mother."

—*"Prayer League" pledge, signed by many women connected with the North Pacific (Presbyterian) Board.*—"Believing in the power of united prayer, and in the Saviour's promise, 'Where two of you shall agree upon earth as touching anything, it shall be done of my Father,' etc.—we, the women of the North Pacific Board of Missions, do herewith pledge ourselves to pour out our hearts daily unto the King, touching those things whereunto we, as a Board, have set our hands. We promise to pray for the continued outpouring of the Spirit of Missions upon all our officers, and upon every woman within our bounds, that we all may be found watching, with our lights burning, when the King shall come to take account of His servants."

—"Twining in and cut through all plans for our work, we should be sure that the *praying always* is never forgotten. Prayer for the workers at home and abroad; prayer for the children who are soon to be, nay, already are, workers; prayer for those who are uninterested in our own land, and for those who are without hope in heathen lands."

WE GIVE—BUT HOW?

THERE are many ways of giving. First, there is *the careless way:* giving something to every cause without inquiring into its merits; giving as impulse or sympathy prompts. This is uncertain and irregular. Then, *the lazy way:* by festivals, fairs, etc. There is much work and worry for a few in this way, so easy to the many. *The self-denying way:* saving the cost of luxuries, etc. *The systematic way:* laying aside as an offering to God a definite portion of our gains; one-tenth, one-third, etc. This would very largely increase our offerings if it were generally practiced. *The equal way:* giving to God and the needy just as much as we spend on ourselves. *The brave way:* limiting our expenses to a certain sum and giving away the rest.

Gospel giving is enforced by every feeling of thankfulness to God and sympathy for men. We are God's stewards, entrusted with talents to be

invested in His service by doing good. God keeps His promises to men. We can give only what we have. Activity is beautiful only when it is holy; when it is employed in the service of that which passeth not away. "The claims of the soul must be satisfied first, if we are to be the children of God." "Freely ye have received, freely give." F.

A STRIKING CONTRAST.

AS illustrative of the above pithy article, here is a story, told us recently by the wife of a Reformed pastor who has been instrumental in building up several mission churches.

"When my husband was at ——— Mission, a washerwoman, with a family of children dependent upon her for support, subscribed twelve dollars a year to the church.

"'But you cannot afford so much,' said her pastor.

"'Can I not afford to wash one day in a month for my Master?' was her answer.

"My husband told this, some time after, to a thriving man of business, a member of another Reformed congregation.

"'Well, it was a shame,' was this man's comment, 'to take that poor woman's money! Now, my idea is, that if one gets along well, can keep a good table, and have everything comfortable for his family, it is all very well to give whatever he can spare over and above that to the church; otherwise, it is not right to take his money.'"

But whatever this brother thought of the matter, it seemed that the worthy woman must have enjoyed the approving smile of God; "for," said our informant, "she succeeded in bringing up her children well, and now they are supporting her in comfort."

"Give strength, give thoughts, give deeds,
Give love, give tears, and give thyself;
The more we give
The more we live."

AS TO THE MISSIONARY SOCIETY.

A VENERABLE and beloved Reformed pastor, now gone to his everlasting reward, being once invited to speak before a missionary society on an anniversary occasion, prefaced his remarks with the rather startling avowal that he did not believe in missionary societies. Having thus awakened the curiosity and enchained the attention of his auditors, he proceeded to explain that as the Church of God is a divine society organized expressly for missionary work, and that, if her members had a true conception of their duties and privileges, every one would be more than willing to do his share in the evangelization of the world, and no secondary organizations, no wheels within wheels, would be found necessary.

There is in this view food for serious reflection. It is well-known that the Moravian denomination has achieved shining success in missionary work. The average contribution of each member to missions was some time ago reported as $1.10. "*In receiving our converts,*" says Bishop Levering, of that Church, "*we try to get them to realize that they are joining a great missionary*

society." The result is that zeal for missions is found diffused throughout the entire communion, and great things are accomplished by a people not as a class wealthy. This is the ideal state of affairs in the Church; for such a large diffusion of the evangelizing spirit we should all labor and pray.

It is with some a grave question whether the mere fact of enrolling the names of a *part* of a congregation as members of the missionary society is not largely responsible for the deplorable lukewarmness so prevalent in the Church; whether it should ever be treated as a matter of choice, for any member of the Church to take part in the work or not; whether the roll of membership of the congregational society should not be identical with the "Church book," and the member who should refuse to lend aid proportionate to his ability be made to feel himself a delinquent. It is urged that where a special organization assumes the active missionary work of the congregation, many who regard themselves and are regarded as "members in good standing" excuse themselves from participation on the plea that they "do not belong to the Missionary Society," and sometimes even coolly avow an entire lack of interest in its objects!

Without attempting to settle, or even to discuss, this question of congregational policy, it shall suffice us to say that wherever such a society exists, and does not embrace the entire membership of its congregation, it ought to regard itself as in an incomplete, abnormal state, and never to relax its efforts, collective and individual, until it does. And the same principle applies to the broader organizations,—the classical and synodical. It is well said in Article II. of the Constitution of W. M. S. G. S., that besides the general advancement of Christian missions, and the bringing of heathen women to a saving faith in Christ, the object of the society shall be "to awaken a deeper interest in the cause of missions among the congregations of our Church." This mission *in* the Church is the first duty of every missionary society. It should begin at its own Jerusalem, and strive with patient, loving, unwearying zeal to bring all its fellow-citizens there into the enjoyment of a fuller measure of the "spirit of missions," which is the "mind of Christ."

THE VISTA OF YEARS.

—We delight to gaze down a long avenue of trees. It is delightful to gaze from end to end of the long vista, a sort of verdant temple, with its branching pillars and its arches of leaves. Even so look down the long line of your years, at the green boughs of mercy overhead, and the strong pillars of loving kindness and the faithfulness which bear up your joys.—*Spurgeon.*

—God will be ever doing new things. He is forever active. He has purposes concerning me which He has not unfolded. Therefore each year grows sacred with wondering expectation. Therefore I and the world may go forth from each old year into the new which follows it, certain that in that new year God will have for us some new treatment which will open for us some novel life.—*Phillips Brooks.*

Amid the gathering storms of doubt
Our hearts grow faint and cold;
The strength we cannot live without
Thy love will not withhold.

Our prayers accept, our sins forgive;
Our youthful zeal renew;
Shape for us holier lives to live,
And nobler work to do.

— *Oliver Wendell Holmes.*

A NOBLE LADY OF JAPAN AND HER WORKS FOLLOWING.

DURING last year, the first woman I was permitted to lead to Christ in Japan died a triumphant death. Her husband is a member of the Upper House of the Diet, and her daughter, a graduate of Graham Seminary (Tokyo), is in Philadelphia at school, preparing herself for Christian work among her countrywomen.

The first Sabbath in the life of our Graham Seminary, I went out with our first pupil to gather in children to Sabbath-school. After collecting thirteen, mostly with younger children on their backs, I met this woman, the *daimyo's* wife, and told the girl that was with me to invite her to come with us. She seemed startled at the thought and said, "Oh, no! She is a *daimyo's* wife."

"Never mind," I said, "ask her."

"But she won't come," answered the girl.

"Very well, ask her, whether she comes or not, and then you have done your duty."

But she was afraid, so I said, "Well, I will ask her, and if she does not understand me you tell her what I say." So I invited the Japanese lady to come with us, and she drew up close to me with her little baby (now the young lady in Philadelphia) on her servant's back. The contrast was great, between this high-class lady and her baby dressed in beautiful crape on my left, and the poor nurses with their babies on the right.

From that time, this Japanese woman was always at our Sabbath-school and church service, and December 18, 1877, she was baptized and received into the church. Her husband often called, and did not interfere with her Christian life. For the past four years she has been a suffering invalid, but faith has grown stronger in trial, and to the last, amid much opposition, she remained firm. Her husband allowed her a Christian burial, though her own sons opposed it. She was one of the first members of the Kozensha, to which she gave its name. She was always present at its meetings, unless prevented by sickness or other reason, and entered enthusiastically into all its work. She persevered in reading the Bible at home with her children, and presented the first Bible which the ladies of Tokyo and Yokohama gave to the Empress. She was always glad to have the national prayer-meeting, or the Kozensha, meet at her house, and glorified her Saviour to the last.—*Kate M. Youngman* in *Woman's Work for Woman.*

—"The delusion and lies which the Chinese believe had—last summer, striking demonstration at Canton. Dr. Niles says that the temple people advised, as a means of exterminating the plague, to *begin the new year over again.* This was to deceive the spirits into thinking that the old year with its calamities had passed away and it was time to turn a new leaf. So the calendar was set back, and the doctor herself saw "in many places," the idol papers and good luck papers over the doors changed for clean ones. Her comment is, that, as New Year's requires general house-cleaning and plentiful fire crackers, "which are cleansing," there was some hygiene in the priest's advice."

How happy we should feel, if we could only begin some of our spoiled New Year's again!

THE CHILDREN'S PAGE.

Some Indian Stories.

AS boys and girls generally like to read about Indians, we give here some incidents reported by lady missionaries among southern tribes. Mrs. Gates, who belongs to a mission (Presbyterian) in Guatemala, tells the following:

"The Indian tribes are very ignorant. Several times they have come to the house to sell their souls. We do not know what has put this idea into their heads, unless it be the stories the priests circulated at San Rosita, that Mr. Haymaker was the devil's agent to buy up souls. And the poor, ignorant creatures believed it and said they were in need of a little money and asked how much we would be willing to pay for their souls. The last time they came I was alone in the Mission House and found myself confronted with the duty of preaching a little sermon. When I told them that the soul was something that could not be bought with money they went away satisfied. They did not come to beg. They really believed they would be given value for money received."

A teacher in Jemes, New Mexico, write thus to *Over Land and Sea*:

"The general impression of an Indian seems to be that he will as naturally steal as breathe.

"I think our pupils are quite superior to the reputation their people possess. For instance, the minister one day lost his penknife in the corral. The young Indian who found it is not one of my 'model boys,' but he immediately came running in with it, and asked me if I knew who lost it. I have a vivid recollection of a small white boy who, on a similar occasion, put the knife in his pocket, and it took an immense amount of moral suasion to induce him to part with it.

"Another day, Hopah found an egg on his way to school. He brought it to me and asked for matches in exchange. I told him I thought it was stale, and he decided to throw the egg away. One of the big boys suggested that he should take it to the store and trade it for 'poce dulce' (a little candy). He grew very indignant at this, and protested that it was 'no bueno' (not good) to sell stale eggs—the only thing to be done with them was to destroy them.

"One of the wee girls took a couple of cards home with her. The other pupils learned what had happened and a committee of fifteen organized, recaptured the cards, and returned them."

A small boy, whose father is a full-blood Indian, had the question given him, "0 + 2 = ?" He answered promptly, "Three." "You could not buy three sticks of candy with zero and two cents, could you?" said the teacher. "No, ma'am, but you could with an egg and two cents." He thought the cipher (0) stood for an egg.

—There is more money spent in Canton *in one year* for idol worship than is given for missions in that period in the whole United States.

"A Small, Sweet Way."

"There's never a rose in all the world,
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to Heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart
His dawnlight gladness voicing.
God gives us all some small, sweet way
To set the world rejoicing."

—*Presbyterian Journal.*

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. V. FEBRUARY, 1895. No. 2.

THE MATTER OF INFORMATION.

THERE seems to be a belief among some that we fail to awaken the proper missionary spirit among our people because we do not furnish them with the needed information. There may be something in this, but we confess that we have our doubts about it. When Bro. Whitmer published the *Missionary Herald* at almost a nominal price, matters were no better. It is now supposed that if we were to print leaflets and send them out free and in sufficient amounts, so that all the members could be supplied, that it would have a very good effect. This will likely be tried during the coming year. But we confess that we have our doubts whether this will remedy our troubles. All these sources of information would have their good results, could it be so arranged that they would be generally distributed among the membership. But at this point comes in the trouble. The packages of "free literature" may be sent in all directions, and unless there is some one who will take the time and trouble to distribute them, little will be accomplished. Indeed the pastors must call special attention to them in order that the people may read them. Some pastors tell us plainly that they will not make their pulpits advertising agencies, while others tell us that they will not become the servants of any Boards or publishing houses to distribute their tracts. True, there are noble exceptions to this rule, but where the pastors are interested in the work of the Church there are no tracts or dodgers needed to give special information to the people. The people of such pastors are generally pretty well posted, and meet all their financial responsibilities. The GUARDIAN costs only fifty cents a year, so cheap that the poorest cannot find fault with the price of it. It comes out monthly, and contains about all the missionary news in the Church, both Home and Foreign. Then there is the *Woman's Journal*. It also contains considerable missionary news. Here we have the more general news, with articles on missionary subjects. Yes, but, I hear some one say, we want more general missionary news. Ah, yes, there it is again. If you do, you cannot get it for *fifty* cents a year. Neither can you get it on a leaflet or dodger. We will, however, try the "full distribution plan" to some extent this year. If the pastors and consistories will co-operate with the Board in so far as to give these leaflets a wide circulation and then call attention to what they contain, then much good may be done. We hope such will be the case. Our people are sadly in need of more information on the general work of the

Church, and on no great subject do they seem to be more ignorant than that of missions. If the proper efforts are put forth they can be properly informed on this subject. But it will not come to pass by the distribution of *free literature* alone; but it will come to pass when the pastors say that it shall come to pass. Along this line we may begin a new work the present year. F.

RETRENCHMENT.

RETRENCHMENT is becoming the watchword with the Board of Home Missions. For nearly a year now, at the end of each quarter, there has been a deficit in our treasury. A small shortage can easily be carried; but when one quarter after another there is rather a growing indebtedness, there then must be something more than usual as the cause of it. Some say the hard times have much to do with it. We believe they have. Others claim that the additional interests that have sprung up, such as the collections for the Sunday-school Board and the greatly increased payments to the foreign work and to the colleges and seminaries have had much to do with the shortage in the Home Board accounts. We have not the least doubt but that much of our deficiencies can be traced to this source. But let the cause be what it may, the Synods have not been paying to the Board what they promised. That is reason enough for the Board to call a halt. The Executive Committee, at its late meeting in Pittsburg, while it took no definite action on this matter, yet every member on the Committee expressed himself very plainly, that unless the present quarter shows a marked improvement in the finances, retrenchment must begin in good earnest. How shall this retrenchment be made? some may ask. We did not hear any member of the Board express himself as to how it will be made, but we presume in the way in which such things are generally done. *First.* The Board must, for the time being, utterly refuse to enroll any new mission, no matter how flattering the prospects or by whom recommended. This must be done unless there are special funds provided for a new mission coming from a source outside of the Treasury of the Board. *Second.* Every mission that can have a congregation attached to it so as to make it self-sustaining must be so strengthened. And in cases where the mission can be attached to an old charge with not much harm to either, it must be so attached. *Third.* Some missions that give no evidence of success within a reasonable time must be abandoned, unless they can be served by an adjoining charge. We have a few such. Among these are the German missions on the Pacific Coast. The German Boards will not take them. English Boards cannot manage German missions three thousand miles away. Many think these missions should be abandoned. It may be a great pity to do so, but what else can be done?

Fourth. There must be a fearful cut, from the Missionary Superintendents down to the foot of the list. As the old saying has it, "Cut your bread a little thicker and spread your butter a little thinner." Some of the missions that are near the line of self-support must take the last "leap" and become independent of the Board, while the rest must get along on a little smaller salary. To abandon prosperous missions and throw the pastors out into the cold world would be cruel. A short cut on all will relieve the Board's stringency and yet keep all at work.

Something like the above must be done unless the finances are in a good

deal better condition on April 1 than they are at present. No one can blame the Board for doing something of the kind. The Church alone is to blame if these things must be done.

How can this thing be prevented? Well, dear reader, we can tell you. There are 170,000 members in the English Synods, or, at least, near that number. If we each one pay an average during the next three months of from *ten* to *fifteen* cents, no such proceedings need be resorted to. But you say, How can there be concert of action all over the Church that this small sum may be paid? Go to your pastors and consistories and get them around and all go to work and the thing will be done easily. And what is more you need not pay this extra. We only ask that you pay that much on the apportionments. Will the readers of the GUARDIAN go to work to gather this money? If so the money will be on hand when the full Board meets at Columbus, Ohio, April 23d. May God put it into the hearts of our people to go to work on this important matter. F.

A GRAND MOVEMENT.

THE men who stand at the head of the Endeavor movement in our Church have resolved that the societies shall be enlisted in raising a "Church Extension Fund" of $500. No grander and nobler work could have been undertaken. It is just what we need, and we are greatly mistaken if the societies do not take heartily to this good cause. True the times are a little hard. Many in the societies cannot be quite as liberal as they were a few years ago; but we have no doubt that nearly all will do something for this good work. Let us try, by all means, to make the movement general. Let there be unity of action. Let us all be of one mind on this matter. The sum required from each society is so small, that the giving to this cause need not interfere with any other good cause. What we need is, that all give something. The giving of one day, if there is unity of action, will give us the $500. Can we not do this one thing at once, lay it on the shelf, and be done with it?—as Dr. Harbaugh used to advise his students with regard to their studies. Yes, we can, if we *all* will. F.

MISSION WORK ON THE SEA.

FOR several years the Rev. George W. Maclaughlin, D.D., Secretary of the Pennsylvania Seamen's Friend Society, of Philadelphia, Pa., has appeared before our Synods, and on presentation of the work of this Society the Synods have commended this work to the attention, confidence and help of our people. Hence it seems very proper to give our people some information on the subject.

Who takes care of the souls of these three millions of seamen? Not one ship in a thousand has what one may call pastoral care; and these reckless sailors, to a large extent, are left without soul-care. Then when these men come ashore, who will receive them into homes and churches? They are almost outcasts. Their only hope is the Church, and the Church is beginning to see its duty to them. These very sailors, who so largely are without the Gospel, carry our missionaries to heathen lands!

To meet their temporal and spiritual wants, the Pennsylvania Seamen's

Friend Society was organized fifty years ago, and in this time it has done much for this neglected class. It has a Sailors' Home at 422 South Front street, Philadelphia, where these men at small cost have comfort and safety while off ship duty. The Society does real missionary work among seamen in port, furnishes reading matter for them while on board, relieves the shipwrecked and destitute, takes care of the money of these men, and in every possible way gives Christian help and sympathy to a class who surely deserve more attention than they have been receiving. At this Home a religious service is held every Thursday evening. Bibles and New Testaments in various languages are sent out with every vessel, and tracts also.

When Dr. Maclaughlin made these statements at our late Synods, he was heard with marked attention, and the Eastern Synod, in 1893, passed the following resolutions:

Resolved, That Synod rejoices in the prosperity of the Pennsylvania Seamen's Friend Society, and most heartily endorses its work.

Resolved, That we cordially commend the Society and its work to our Classes, and through the Classes to our congregations and Sunday-schools, calling special attention to the "Loan Ship Library," and reminding them of the great good they can accomplish by providing such libraries for out-going ocean ships.

This has led me to write these lines. Surely this action was in good faith, and our people need to know something of this noble work, and help should be given to the Society. Its appeal is made to all churches, for all are related to the souls of seamen.

Query: Of those who at Synod voted for this resolution, commending the Society to our people, how many have made an effort to send in offerings or books from their people for this work? A. C. W.

MEETING OF THE EXECUTIVE COMMITTEE.

THE Executive Committee of the General Board of Missions commenced its quarterly sessions at the Hotel Boyer, Pittsburg, Pa., January 15th, 1895, at 8 o'clock, P. M. Drs. Peters, Barkley, Yockey, Leberman, and Elder Boush, the full committee, were present. Also, Revs. A. C. Whitmer and D. S. Fouse, Superintendents. The first session, as usual, was taken up almost entirely with unfinished business coming down from the former meeting. Next in order came the reports of the three Superintendents. Out of these reports grows the order of business, from the fact that these reports usually suggest nearly all the items of business that need the action of the committee. Those who are not connected with the Board can hardly form an idea as to the amount of work that comes up at these quarterly meetings that must be attended to. The Board and Committee have learned to put the business into as concise a form as possible, and yet the amount is very great.

Rev. C. E. Dewitz was commissioned to the McKeesport mission, with an appropriation of $250—subject to a readjustment of appropriation on April 1st, 1895.

Rev. Aaron Noll, of Hazelton, Pa., was commissioned to take charge of the new mission at Youngstown, Ohio, with an appropriation of $1000 from the Board for the first year.

Rev. L. B. C. Lahr was challenged for the North Akron mission. The

committee was unanimously in favor of Brother Lahr for this field. It was felt that he would be the proper man to take charge there.

Rev. U. O. H. Kershner, of Sharpsville, Pa., was selected for the Lima mission. This field has been singularly unfortunate with its pastors. The Committee determined to send them one who has had experience and who has been a success elsewhere. Hence Brother Kershner was selected for this field. We do most earnest hope that he will accept.

The Johnstown Mission was also vacant at the time of the meeting of the Committee. This field is to have a pastor as soon as a suitable man can be found.

The Plymouth, Ind., mission is so constituted that there is likelihood that it will, within a reasonable time, become self-sustaining. The Committee took action referring this mission to St. Joseph Classis for reconstruction. No support will be given it after the annual meeting of Classis in May next, as now constituted.

Rev. H. C. Nott sent a document to the Committee asking whether the Reformed Church could not take up a certain Bohemian congregation in Milwaukee. On motion this was laid on the table, to be taken up and considered at the annual meeting in April.

Rev. J. A. Novinger, of Hiawatha, gave notice that he would resign that mission on April 1st, 1895.

The Committee took action giving $200 as a donation toward the erection of a chapel at West Wilmerding, Pa. The money will be paid over just as soon as the Allegheny Classis moves in the matter of erecting the chapel. The money will be paid out of the extension money of the Board.

Two new missions were enrolled within the bounds of the Philadelphia Classis. (1). The Dauphin Street mission, Rev. H. A. Bomberger, missionary, with an appropriation of $800 from October 1st, 1894. (2). The Tioga mission, Rev. E. W. Middleton, missionary, with an appropriation of $700 from October 1st, 1894.

A new Hungarian Mission was also formed, by action of the Committee, by putting South Norwalk and Bridgeport, Conn., Hungarian congregations, into a charge. For this new field Rev. Gabriel Dokus was commissioned, with an appropriation of $200.

The Rev. G. Vetter, of Oregon, was, on motion, to be notified that the Board would not give him any support after July 1st, 1895. There seems to be no future for this field.

A document, coming from Dr. Stern, of Indianapolis, notified the Committee that the German Board of the West could not receive the missions on the Pacific coast. This will be the final negotiations along this line.

It has been felt that if the Annual Reports could be prepared and distributed at the annual meetings of the Classes, many more people would be reached. The executive committee took action that the Reports should be prepared and be ready to be distributed at the annual meetings of the Classes in the Spring.

There has been much confusion occasioned, and the Board has been greatly embarrassed at times, by missions calling pastors without any knowledge of the Board; and pastors have accepted such calls without consulting the Board, to the great confusion of the Board. It is determined that this must stop. A special committee was appointed to prepare a paper on this

point. This paper was subsequently adopted, and will be issued and sent out to all the ministers of the Church.

The Committee selected the Wilson Avenue Chapel, Columbus, Ohio, as the place of the annual meeting; which will commence its sessions on April 23d, at 7.30, P.M. It is hoped that the people of the Columbus mission, as well as the people of Lancaster Classis, will be sufficiently interested in the work of the Board to attend its sessions. After the general work was attended to, the roll of missions was taken up. The report from each mission was read, and such action thereon taken as was deemed necessary. The quarterly salary was voted. Upon the whole the reports were quite encouraging. Many speak of the stringency of the times, and yet the missions never seemed to have been in a more hopeful condition. The only sad feature at this meeting was, that the Committee voted salaries to the amount of nearly $8000, while Treasurer Reber notified the Committee that he had only $2500 with which to commence paying the orders. There is one redeeming feature about this matter, and that is, that the outlook is a little better than at the close of the last quarter. The sentiment of the whole Committee was, that the whole Church shall be thoroughly informed during the quarter of the status of affairs, and if there is no improvement, then the work of retrenchment must commence with the annual meeting. The Committee feels that if the Church thinks that the Board has been doing too much along the Home Missionary line, then the work must be curtailed. It is sad to think that the work must be hampered in this way; but if the Church so decides, it must and will be done. F.

THE BIBLE IN JAPAN.

BY REV. A. D. HAIL, D.D.

IN reply to your request for instances falling under my observation illustrating the usefulness of the Bible in our work, I would say, first of all, that it is much like asking a farmer to give specimens of the serviceableness of the sun to his crops. The wealth of instances, rather than their paucity, is embarrassing.

The instances which most impress us are those occurring in the initial stages of our work as a whole, or at new points where the work is just beginning to develop. For example, take our first two converts, one still living, and the other now passed to his reward. The former came to my brother's house in Osaka in 1888, when the latter had not much more knowledge of the language than would enable him brokenly to ask him into the house and find out, somewhat inadequately, his wish. What he wanted was to know something of Christianity. My brother, not being able to converse with him then with any degree of intelligibility, gave him a copy of Luke. He then returned home, and nothing further was heard of him for at least six months, when he came back one day and asked for baptism. His knowledge of the Gospel of Luke was as thorough as could be expected under the circumstances, and the ideal it had given him of the Christian life was simply remarkable. His examination for baptism was entirely satisfactory. The book "found him," and in doing so he found a precious Saviour.

The other young man was one who came to our house for employment. He had formerly been a Samurai, but had gone from bad to worse until he regarded himself as pretty "low down" socially. He had been employed by

a missionary family, but, as he told me himself, he had become a thief, and having been detected in his pilferings, he felt so ashamed of himself that he thought he would save his self-respect by leaving. He had been employed to take care of a cow, but had supplemented his wages by selling the larger part of the cow's food and appropriating the proceeds to his own use. He was so frank and honest in his statement that, being in need of assistance, we employed him. About the first thing we did was to give him a copy of such portions of the New Testament as were then completed. He immediately began to read them. In the intervals of rest from his work, and oftentimes late at night, we heard his voice flowing along in those cadences of rise and fall peculiar to Buddhist priests when reading their sacred books or prayers. We suspected at first that in this he had a sinister motive; but it proved otherwise. He was deeply interested in this book. It had a charm for him that held him spell-bound. On account of our limited knowledge of the language we could not then be of much assistance to him in explaining the passages he did not understand. After a while he, too, applied for baptism. His sole manual of instruction had been these portions of the New Testament. He and the other young man alluded to were baptized together September 26, 1880, and were, humanly speaking, the seed of our little work. Being our first converts, and thinking of what their future influence might be, guided by what they thought to be the teaching of the word, they covenanted with each other to devote a stated part of their time for daily prayer for the work, and to give not less than one-tenth of their income to it. One of them became a licensed preacher, and continued in the direct evangelistic work until physically disabled. The other gave himself wholly to the work of house-to-house visitation. Sometimes he would have an income of only five *yen* a month. At other times all his income consisted of a per centage from the sale of Christian books and Bibles, and occasionally he turned aside to bake waffles and cakes to get money enough to maintain himself in his work. The Bible was his one book, and teaching it to those who would listen was his one work. He would truly say, "This one thing I do." When he "fell on sleep" he sweetly rested upon the promises of the book he so loved.

In another instance a Buddhist priest, who had given up his bishopric two years previously, received from a missionary a copy of the Gospels. A meeting was being held at Tanabe, in a hotel, and he was in bed in an adjoining room. He pushed back the sliding door and sat up in bed to listen to the sermon. At its close he asked for and received one of the Gospels. He told me afterwards, when giving me the idol (hotoke) he had formerly worshiped, that he had long felt that it was wrong for him to teach the people to worship idols, and he had at length given up his office and work on that account. He told also of the sadness that filled his soul as for the last time, according to his promise to himself, he bowed to worship the little idol which he had worshiped all his life, and which was given him by loving parents when he left his home to prepare for the Buddhist priesthood. "For two years," he added, "I had nothing to worship. I had given up the only object of worship I knew, and there was no other one before whom I could bow. During these two years no one can tell what a lonesome heart I had. But when I got the copy of the Gospels, and began to read of the Saviour, the aching void in my heart was

filled. I now have a real God to worship." After hunting around through the country he found a pair of boots in which to present himself in the house of a missionary. He walked up to Osaka, a distance of about ninety miles, in order to apply to us for baptism, which in time was duly administered.

When we began our touring work we often left Bibles with those in different places who would buy or receive them. The people got red paper, which could easily be torn in bits and stuck to the page at the verse concerning which information was desired. When the missionary went round about his circuit, after an evening meeting those who had Bibles and were thus using them would gather around the braziers, with the usual accompaniments of tea and sweetmeats, for the evening work. Sometimes whole pages would be dotted over with red spots. No work was ever more delightful than that in which we would thus gather and go directly to the fountain head itself of truth. In this way some of our very best and most lasting work has been accomplished.

In two instances baptism was withheld for nearly two years—in the case of persons who were devoted to the manufacture and sale of wine (sake). One of these came to the conclusion, largely from this direct Bible study, that he could not acceptably serve God in such a business. He walked to Osaka, nearly one hundred miles from his home, to inquire of us our opinion of the matter. When we told him that we thought that he had come to a wise conclusion and had read the word rightly, he returned home and gave up his business and was baptized, though he had to make a heavy financial sacrifice in so doing.

We have made much use also of the Sermon on the Mount, and other parts of the Scripture, as tracts. They have often whetted the appetite for the entire book itself, and stirred up many minds to the investigation of Christianity.

As our work has widened, and churches have organized and passed over to pastors and others, we have not been able to point out so definitely the good that has been accomplished by the Bible work. But we are very sure that as we look at the growing life of the churches and their workers, bringing forth some thirty, some sixty, and some a hundred fold, we can more fully take in the Saviour's meaning when, in explaining the parable of the sower to His disciples, He said "The seed is the word."—*Bible Society Record.*

RESULTS OF A DISAPPOINTMENT.

"A COLPORTEUR went to an Indian village '*mela*' (religious festival), forty miles from his home. In order to reach his destination he was obliged to swim across a swollen river, and narrowly escaped with his life. We can judge of his disappointment when, on arriving at the '*mela*,' he was driven away after having sold only one Gospel. He returned home weary and disheartened, thinking his brave exertions had been all in vain; but on visiting the place a year later, a man came up to him and said: 'Last year you sold me a Gospel. I and my brother have been reading it.' The colporteur accompanied him to his home, thirty miles away, and found that not only he and his brother, but three or four families besides were prepared to accept Christianity. Sixteen persons were soon afterward baptized, and the number of Christians in that village have since doubled. God's ways are not as our ways; and He accomplished by means of one Gospel in a single year results which often are not seen after years of patient labor. Let us trust Him with our failures; the reaping time will come when He sees best."—*Awake.*

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

FROM THE MISSIONS.

—In the last number of the GUARDIAN we stated that we would likely in the February issue have some additional news from the Leighton, Iowa, field. We can now report that on December 30, 1894, the new church building at "Six Mile" was dedicated to the worship of God. More than a year ago Brother Shults began to preach at this point. In October last a congregation was organized, and steps were taken at once to erect a new church. It was finished and dedicated on the above date. We were present at this interesting service; so was Rev. S. Ream, of Lone Tree. The small sum of $240 was still due on the building; this was easily secured, so that the house was given to the Lord free of debt. The house is a credit to the community. There are here many persons who are greatly interested in this movement who are not yet members of the church; it is hoped that they will unite in the near future, and will greatly strengthen the work at this point. The prospects for the Leighton Mission are flattering. Brother Shults is doing a good work in the community.

—On January 2d Lic. L. C. Summer was received by Iowa Classis from the Mercersburg Classis, Synod of the Potomac. He had received and accepted a call from the Liscomb mission, and he was accordingly ordained by said Classis and installed over said mission. The young pastor, with his newly-married wife, will find plenty of work to do in this field; but he has a kind people who will support him in his arduous work. He has plenty of territory in which to operate, and plenty of material upon which to expend his energies, and we feel assured that he will do a good work in this field.

—Missionary Pastor Gekeler, of St. Joseph, Mo., reports that his congregation has gone up over the *fifty* line in membership, and that he feels encouraged in the work. He thinks that it will not be so hard to secure the next fifty members as it was the first fifty. Within the three years since which the congregation was organized a church property has been bought for $4750, and the church repaired at a cost of $1200. The pastor has also been honored by being made the editor of the new "Reformed Herald," issued by the Synod of the Interior. The honors come thick and fast, but Brother Gekeler will bear them all with meekness.

—Lately the mission congregation at McKeesport extended a call to Rev. C. E. Dewitz of Cleveland to become its pastor. He accepted the call. The Board confirmed the call and commissioned the brother. McKeesport is a fine mission field, and it is sincerely hoped that Brother Dewitz will put forward all his energies to cultivate the field.

—In a former number of the GUARDIAN we noticed the fact that the Hungarian mission in Cleveland, with great zeal and energy, had gone forward with the erection of a new chapel. We were lately in Cleveland, and hoped to see the new missionary, Brother Harsangi, but failed to see him as he had gone out of the city. Brother Stearly informed us that these Hungarian brethren paid for their lot in full, which cost them $1280, and that on their

finished chapel there was an indebtedness of only $1200. This these people proposed to carry themselves, and as quickly as possible wipe out the debt. These people are certainly to be commended for their energy and self-sacrifice in this good work.

—Rev. Ferenczi, our Hungarian missionary at Pittsburg, is made of the material that comes to honor anywhere. He has put himself completely in the harness, and has put life into the whole membership. At the late meeting of the Executive Committee he and his elder appeared and paid $150 on the $2400 the Board advanced them for the purchase of their lot and the erection of a chapel. He gave the assurance that they would pay $150 quarterly until the debt is paid. That is business that tells every time.

—Rev. Gabriel Dokus was some time since ordained by the New York Classis, and was placed over the Hungarian congregations at South Norwalk and Bridgeport, Conn. These congregations were constituted a charge by the Executive Committee at its late meeting, and Brother Dokus commissioned as the missionary, with an appropriation of $200. The work is growing, and the Church must prepare to sustain this additional field.

—We wish, in this public way, to thank those kind women who, during the winter, thought of the home missionaries who labor on small salaries, and sent them boxes of clothing, groceries, and other good and useful things. This has been a hard winter thus far on many of the missionaries of the far West. The crops in many sections have been almost an entire failure, so that the members could not assist the pastors as much as usual. These boxes, gotten up by the good women of the more favored parts of the Church, have been a great blessing to these men. They appreciate the kindness of these women, and ask God's blessing to rest upon them. We hope that in years to come these women will continue their work of doing good in this way, and that many others will join their ranks.

—As we are writing Brother D. O. Lantz is starting out on his collecting tour for the new chapel in Chicago. He has only about a month's time to devote to this work at the present. We do most sincerely trust that he may meet with great success, not only in this his first effort, but also in future efforts. That chapel is needed for the success of the mission. If now the Synods will receive the agent whom they have invited into their territory and give him encouragement, that chapel will become a fact before next summer passes.

—We notice, by the church papers, that the societies of "Andrew and Philip" are going to raise an extension fund of $500. That is a brave undertaking. Nothing better could be done. The extension work of the Church never met with the encouragement its importance deserves. May this movement prove a great success. F.

NOTES FROM THE MISSIONS.

—"Each mission, like each individual," says Pastor Levan, of Baltimore, "must work out its own salvation, and with great fear and trembling. This St. Stephen's is doing. Things are going well with us at this particular time." They have nearly fifty members.

—Altoona has large audiences and many catechumens, doubtless in part

the fruit of many pastoral visits. The debt has been reduced $550, and refunded at lower interest. Little by little the audience room is being finished. Benevolence of the quarter, $50. A babe now brightens the parsonage, and "papa" Robb is a busy man.

—As often before said, work on the Pacific Coast is peculiar, owing to the character of the people, both in towns and in settlements, and special allowance must be made for the missions in these times of removals, changes, poverty and disappointments; but even granting all this, it seems that our work in Oregon and in Washington has not had the success that we have a right to expect of it.

—Pastor Schmid, of Astoria, Ore., lately spent three weeks in a section called Tillamook, where he found a large settlement of Reformed people, mainly Swiss, desiring a pastor. Another field of the same kind is near Tillamook, and Missionary Schmid thinks it an open door. More than this cannot be said just now; but this note may be of use to you hereafter.

—One of our most faithful men is Pastor Graedel, of Ballard, Wash.; but faithfulness cannot do impossibilities. For two years the work has been at a stand-still, and the outlook is not so bright as one might wish.

—The mission in Seattle, Wash., was much stronger some years ago than it is now, some trouble having divided them. Part of Missionary Biegert's support comes from a parochial school which he teaches.

—It seems but a few years since the mission in northwest Baltimore was organized, and yet now Rev. Stewart reports 154 members, with a Sunday-school of nearly 300. Here also much is done for general church work. Special missionary services are held, and all eyes are turned away from self to the needier neighbor. The mission in November celebrated its fifth anniversary with suitable services.

—The work begun in the southern part of Baltimore by the several pastors continues to receive due attention. A Sunday-school, with 100 scholars, and a Missionary Society with 40 members, are signs of the times. A Sunday afternoon preaching service is held, and a Thursday evening prayer service.

—At Chambersburg, Pa., St. John's keeps on in the even tenor of its way, as I have so often reported. So of Duncannon, Pa., and Harrisville, Va., and Washington, D. C.

—Winchester, Va., keeps in good hope (its only hope) of securing from Congress its war claim of $4,200. Apart from this, the mission is in good condition.

—Our missionary in Everett, Wash., surely knows what self-denial is. He is a bachelor, and seems to board himself. Pastor Graedel, of Ballard, some time ago visited him and found him in a little room preparing his dinner, a room quite too small for even one. Only the good Lord knows what some of His humble servants are enduring for the sake of souls, and very patiently, too.

—Mt. Pleasant, N. C., was enrolled only a few months ago, and so but little has been done, except organize a small congregation of some of the best people of the town, and secure $500 toward a church. The Board supplements this with a loan of half as much more.

—The work of building the church in Thomasville, N. C., goes nicely forward. The Board has given them the use of the John and Sarah E. Emig Church-building Fund—its first use.

—Nothing new of Woodberry, Md. The work goes forward as aforetime—well.

—The Sunday-school of Grace mission, York, Pa., has quite outgrown the building, and enlargement in some form is an immediate necessity. How best to meet this case is a serious problem, but the mission has men who know how to solve it. At Christmas the congregation gave about $136 and the Sunday-school gave $50 for the Orphan Home at Womelsdorf, Pa.

—Pastor Mitman, of Allentown, Pa., sends the treasurer's report to show how largely the congregation has helped itself. "Our people have worked like beavers," he says. "Notwithstanding the hard times, which threw many of our men out of work, we are able to cancel the old debt of $227 and to pay all current expenses of the year. A Young People's Society of Christian Endeavor, recently organized, has had the effect of uniting the young people of the congregation for active work. The Sunday-school never was so large as at present.

—Although many are out of work, the mission in Harrisburg is still raising money toward the church lot; and with all this they raise a nice sum for benevolence. As a part of the Church they want to have part in her work; and this important training will tell powerfully on the rising generation, as Pastor Sangree well knows.

—During Pastor Rauch's long and serious illness of course things at Royersford, Pa., fell back somewhat in the mission; but now they are coming right again. To save money the members act as janitors, until finances justify them in employing one. The services are all well attended.

—Messiah mission, Philadelphia, was the first—or rather its Brotherhood of Andrew and Philip was the first—to make the effort to raise the Brotherhood Church-building Fund.

—One of our missions pays 5½ per cent. interest on a ground-rent of $3,000, and finds it a heavy task every six months. They ask: "Is there not some one who will take this safe investment at a less rate of interest?" They pay promptly, and the property is valuable.

—The news from Roanoke, Va., is much the same as before. The persevering effort of Rev. Reiter to finish the church without debt takes much of his time. Our congregation, except in the matter of membership, is in as good condition as any of the churches, indeed better.

—Pastor Stubblebine, of Scranton, Pa., is giving all his time now to raising money for the building of the church. He says: "Our members are very enthusiastic about the work, and are doing all they can to make it a success. The outlook is growing brighter every day." His lecture (on very easy terms) on his summer trip to Greenland is both entertaining and instructive. He hopes in this way to raise money for his building.

—Now that Missionary Apple, of St. John's, Philadelphia, has taken to himself an helpmeet, an assistant, doubtless the work will go even better than ever. Several straws show how the wind blows. The mission now seems on a fair way to security.

—A late visit to Phœnixville, Pa., gave the superintendent a fair view and a good impression of the mission. An earnest people, working together, with faithful pastoral care, these are the essential elements of success everywhere.

—One serious drawback in St. Thomas' Mission, Reading, Pa., is the debt of $8,000 at 6 per cent. interest. The solution is not easy. The church is unfinished, at that, and the membership is poor. The location is good, and the community is growing; but there are hindrances to growth hard to overcome.

—A Christian Endeavor Society has been organized in the mission at Steelton, Pa., which has interested the people greatly; and their Sunday-school is prosperous.

—At Lykens, Pa., as Rev. Steckel reports, the building of a church has come to a standstill for want of money. The town is beginning to feel the hard times as never before. Otherwise the work is hopeful.

—Pastor Lichliter, of Lancaster, Pa., states that more than half his fifty-seven catechumens are from other than Reformed families—a very significant fact.

—So Pastor Delaney, of Bethel mission, Philadelphia, says that one-fourth of his attendants are not members of any church. His 400 visits this quarter have, doubtless, brought some of this fruit. At the Christmas festival last evening the Sunday-school brought in as a gift to the church $130. This helps us to begin the year's work (1895) in very good financial shape. We have had it hard this year; our people are so poor.

—The work of Pastor Weber, Baltimore, Md., has been greatly blessed. The mission now has 153 members, an earnest band. All are poor, and yet much is done for benevolence. Not only is there a Missionary Society, but also the Sunday-school once a month has a "missionary" day, the offerings of which for this quarter amounted to $8.41. "The rooms needed a new carpet," says Pastor Weber. "One of the ladies suggested that each member give the cost of one yard or more. I met with no refusals in my canvass, and 117 individuals made contributions of one to eight yards. The Sunday-school gave $25, and so the carpet bill, nearly $150, was easily paid." So much for working *together*. That always tells.

—Missionary String, of Calvary Mission, Philadelphia, spares no pains to interest his young people. The Junior Christian Endeavor Society advertises a "Magic Lantern Sermon" every Wednesday afternoon, with free admission of course. The location and attendance have been greatly bettered by electric lights on the streets and good pavements. Six sermons on the prodigal son were given. Topics: "Breaking Home Ties," "Living a Fast Life," "Riches and Friends with Wings," "Memories of Better Days," "Going Back to His Father," "The Old Homestead."

—Harrisonburg, Va., is one of our newest missions. Here is its first report. Congregation just organized, with a dozen or more members; and a Chapter of the Brotherhood of Andrew and Philip has already been organized. So far all hopes have been realized. A. C. W.

VERY TRUE.

The Presbyterian Synod of Pennsylvania, at its late meeting in Tyrone, Pa., in the report on foreign missions, said:

"The one thing imperatively needed is to keep the people *well informed* with reference to the progress of missions. Mere *exhortation* is not enough."

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of our treasury for the month of December were $2636.26. This is an improvement upon the month preceding, for which we are truly thankful. The receipts for the months preceding since May, were, with one exception, less than current expenses, and two of them fell short well nigh $1000 each. But this portion of the year has been one poorest in receipts. We fain would hope that the improvement of the last month of the year marks a favorable turn. From this on, until the meeting of the classes, pastors will give diligent heed to their apportionments, and may we not hope that the deficiencies of the past several months will be fully made up.

—We beg to refer again to the "hard times," of which we hear so much, as a justification for withholding offerings to the Lord. Did we ask of our church members contributions to our foreign work, to the extent of fives or tens of dollars, there might be a validity in the plea. How many of our members are really unable to give one and a half cents a month, which would meet the average we ask, while at least eight-tenths of them could exceed that small amount, and then compensate for the remissness of those whose hearts seem unable to feel for the woes and wants of others. Will those who urge the plea of "hard times," please try its validity at the bar of their own consciences?

—No doubt many a one will say, "Oh, yes, I am able and willing to contribute to Foreign Missions, but in some way I have just neglected to do it; besides, our pastor has not given us a formal opportunity to do so." Aye, there is the trouble! Do our members and pastors, too, recognize the fact that the large majority of our sins are sins of *omission?* What says our Saviour? "Forasmuch as ye did it not," etc., and this will be the ground of condemnation. We sin against God more frequently by disobeying the command: "Thou shalt," than by transgressing the "Thou shalt not."

—If only Christians could be brought to see and appreciate the fact that the work of missions has reached a crisis! That the past century was a period of preparation; that the work was to gain admittance into the heathen world, to learn the languages; to reduce them to scientific form; to translate the Scriptures and create a Christian literature; to learn the spirit and character of the peoples; then to find means of access to those in remote parts of the earth. If they would only look on and see how God has most wonderfully made all these preparations, and then consider the fact that the great drift of Christian thought and feeling, at the present time, is in the direction of helping others; that never before in modern times was it so keenly felt, that we owe a duty to our fellow-men as solemnly binding, and as important to Christ's kingdom, as the duty we owe to ourselves—that with this two-fold preparation God has brought His Church to the threshold of a great and glorious onward movement—then would they be able to discern in these signs of the "fullness of time," the thunder tones of the Divine marching orders, *Forward.*

—In a recent letter from the Rev. D. B. Schneder, he makes the remark: "Fortunately, I feel that I have now recovered my full strength again." This is

one of the most joyous pieces of intelligence we have had from Japan, for some time. And we know that we are not the only ones whose hearts are made glad by this good news. The good brother was a long and patient sufferer, and profound thanks from our whole Church are due to God for his happy recovery.

—On another page of this issue will be noticed: "*Notes from the Field*," by Rev. D. B. Schneder. We are happy in being able to say that he will furnish us these notes monthly for the MISSIONARY GUARDIAN. That they will add much to the interest of the magazine, goes without the saying. These notes will be especially valuable to our pastors, furnishing them with interesting and instructive matter, and incidents for presentation to their congregations. These notes will keep them more nearly in touch and sympathy with our work. We commend them especially to our pastors and the officers of our missionary societies.

—Since our preparation of the matter for the last number of the MISSIONARY GUARDIAN, Rev. W. E. Hoy has reached this country on his furlough. Of this the Church has already been apprised. How cordial his welcome home again is may be inferred from the size of the mails he is receiving, and the urgent invitations he is receiving, "You must be sure to visit my charge." Now, the primary object of a missionary's furlough is to afford him a season of rest. And some returned missionaries have said that they ought not to be asked to work among the churches while at home. But Rev. Hoy is too much absorbed in his sacred work to remain inactive. After a brief rest he will visit among our congregations. But which ones of our 1646 shall he visit? All we can say at present is, that he will reach as many as is possible. The Board will meet March 12th, when arrangements will be made. So that requests for his services must be directed to the Secretary, not to Rev. Hoy. This is in accordance with his wishes and request. So the brethren need not direct *invitations* to him.

—Rev. Hoy's departure from Japan was signalized by a series of *sobetsukwais* (farewell meetings), an account of which has appeared in our church papers, from the pen of Rev. H. K. Miller. These meetings are an established institution among the Japanese. Numerous addresses were made, testifying to the high esteem in which the good brother is held, and kindly wishes and prayers were offered for his safety, well-being and happy return. These meetings must have been exceedingly grateful and happifying, assuring him of the warm place he had in the hearts and esteem of his associates, his friends, and scholars.

—Rev. M. Oshikawa's *Industrial Home* is in a prosperous condition, having some sixty-five inmates. This institution is for the double purpose of enabling poor young men to acquire an education, and at the same time to teach them lessons of self-help and self-reliance. It is designed to avoid the evil of pauperizing young men by supporting them without any effort of their own. The inmates are required to devote certain hours each day to work of some kind for which they are compensated; but their earnings go into the treasury of the Home. These earnings afford about one-third enough to support the Home. Some of our supported students are placed in the Home, for whose support the mission pays the Home. The question of self-help on the part of

students is receiving earnest attention on the part of the several Foreign Missionary Boards.

—Our efforts to gain further information concerning the inmate of the Montgomery County, Pa., Almshouse, have been attended with success. We wrote to Mr. A. J. Walter, now a student in the institution at New Brunswick, N. J., who sent us the cent, asking him to aid us in our inquiries. He writes us that he visited the Almshouse, found the poor fellow looking very much as he did when he gave him the cent. His name is Isaac Bruce, and is nearly 34 years old. Mr. W. writes: "I told him the story of the cent, and of the blessing of God that has followed it. He listened attentively and seemed impressed. After I was through he said: "Did de cent do all that?" I said no, the cent didn't do it all; but with the blessing of God it started a train of circumstances that have brought about this great result." Before leaving the poor fellow handed him a nickle, which has been added to the fund.—The amount of the fund at this writing has reached $134.56. So we still need $45.44 to reach $180, the cost of a three years' course of theology in the Tohoku Gakuin.

—Some time ago the Board resolved to have prepared certificates to be furnished to the Christian Endeavor Societies that are supporting the C. E. Missionary, Rev. S. S. Snyder, and to the Sunday-schools that are supporting the S. S. Missionary, Rev. H. K. Miller. We have distributed the C. E. Certificates to all the societies that were subscribers at the time the list was furnished us. Any that have subscribed since, if they will inform us through Rev. J. H. Bomberger, we will be glad to send them the certificates also. The Sunday-school certificates are not quite ready yet; but we expect to be able to distribute them in the near future.

—February 2, 1895, will be Christian Endeavor Day, the anniversary of the formation of the first C. E. Society. Rev. Dr. F. E. Clark informs us that it will be observed as *Missionary Day*, and he suggests that each Society should send a thank-offering on that day to the Mission Boards of their respective denominations. The suggestion is a good one. And as provision for the full expense of our C. E. Missionary is not yet made, it is opportune that those societies that have not subscribed towards the support of Bro. Snyder, should on this anniversary occasion join with their sister societies in a thank-offering to the Lord, for the aid of our foreign work. Even though this should not fall under the eyes of the societies before the anniversary day, it will not be too late to take part in the offerings for the work in Japan.

—The first day in Lent will be February 27th. This is the season designated by our district Synods as the time for the practice of self-denial, that a *special* effort may be made for the aid of our foreign work. A part, or the whole of the Lenten season, or such other time as may be most convenient. The special purpose for which effort is to be made, is the providing of suitable residences for our missionaries. We were compelled to increase the number of our workers, and we have not houses enough for them. We cannot ask our brethren to take their families into houses largely constructed of paper, and yet Rev. Snyder is compelled to occupy one which is of only partial Western build. The lives and health of our missionaries are too precious, not to speak of the inhumanity of the thing, to expose them to insufficient shelter. The

Board has no available means to meet this new want, and the amount apportioned for current expenses will not furnish them. We need three additional houses, for Revs. Dr. Moore, Snyder and Noss. The latter to go out the last of this year. The very lowest cent necessary to meet this want, will be from $8000 to $9000. This amount can easily be raised, and more, too, if this season is religiously observed. We advise the use of Foreign Mission envelopes in this effort, which we will furnish on application, free of cost.

—We are persuaded that the coming age will be more deeply imbued with the spirit of missions than the past. It is the part of wisdom to prepare our children, educationally, for the part they may be called upon to act in their mature years, whether in the sphere of nature or of grace. In this view, nothing hardly can exceed in importance a thorough acquaintance with the work and wants of missions in the dark places of earth. Consequently, Sunday-school libraries should be largely supplied with books on this subject. The lives and experience of eminent missionaries will furnish most interesting and edifying reading. But works giving account of the lives and habits of heathen peoples, their sad moral degradation, and the gross superstition of their false religions as also the elevating and humanizing effects of Christianity, as illustrated in the lives of true converts, would deeply impress the hearts and mould the spirits of our children, and fit them for a more vigorous service and energetic facility in the work which God has prepared for them to enter upon. We would suggest to teachers and superintendents and pastors, to look over the libraries and see whether they are suitably supplied with such missionary literature.

—We would again call attention to the importance of several Church Building Funds, in addition to the one established by Major C. A. H. McCauley and his sisters, as a memorial of their parents, for the use of the Board in Japan. Our Christians there are too poor to provide themselves with suitable churches. Our congregation in Sendai, part by our Tohoku Gakuin, worships this day in an old Buddhist temple which, some years ago, Rev. Hoy occupied for his school. These good people feel that they need a suitable Christian church; they are working, especially the women, headed by Mrs. Schneder, and denying themselves, to accumulate the means to build one, and our Board is asked to afford them assistance for this purpose. There are other places, also, asking for aid. It is not hard then to see of how great assistance several such funds would be to give these good people a helping start, now in the time of their need. Are there not others in the Church who will establish memorial funds, for loved ones who have gone before, or as expressions of grateful hearts to the God of all their mercies?

—It is welcome news that we hear that the native Christians in Japan have organized the *Japanese Board* of Foreign Missions. One pleasing feature about it is, it is interdenominational. In the Board of Officers, of which Rev. M. Oshikawa is President, the Church of Christ in Japan, the Methodist Episcopal and the Congregationalist Churches are represented. Their first field of operations will be Korea. Thus is the leaven working.

—"Miss Hollowell, with her helper, visits Furukawa and Kakuda each once a month, where she meets women's classes for knitting and Bible study. At the former place the meetings are held at the house of the teacher of a sewing-school, and the whole school attends the meetings."

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to

REBECCA HAMILTON SCHIVELY,
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AN INSPIRING BOOK.

AMONG the latest contributions to valuable missionary literature is a book by Dr. Arthur T. Pierson on "The New Acts of the Apostles; or, the Marvels of Modern Missions." It is a book so full of missionary statements as to make it a resource for all missionary workers. The Table of Contents furnishes such suggestive topics as: The New Pentecosts; The New Open Doors; The New Pioneers; The New Apostolate of Woman; Transformed Communities; Rapidity of Results; New Incentives to Giving; The New Outlook.

Dr. Pierson speaks of the Acts of the Apostles in the New Testament as closing rather than ending, and refers the reader to the concluding verses of the book, which record a scene of continued action,—Paul dwelling at Rome, preaching and teaching. Commenting on this he says: "Surely this is an unfinished picture; the canvas awaits other touches and tints from the Divine Artist; new scenes in missionary history are to supply new material for suggestion."

In the chapter on the New Pentecosts he says: "Pentecost may have been repeated in modern times without reproducing its exact original features. God does not waste power, nor use the supernatural when the natural suffices. He may not choose to bestow the gift of tongues, while He so stimulates philological research as that one hundred languages hitherto without written form have their alphabet, grammar, lexicon and literature; and the Word of God is, without a miracle, both preached and translated in over three hundred vernaculars. This is more than a triumph of human scholarship—it is part of God's wonder-working."

According to this book the seven wonders of our age are: World-wide Exploration, World-wide Communication, World-wide Civilization, World-wide Assimilation, World-wide Emancipation, World-wide Preparation, World-wide Organization.

Among the "New Pioneers" named, and of whom a short sketch is given, are John Eliot, Apostle to the Indians; Francis Xavier, Romish Apostle to the Indies; Hans Egede, the Apostle to Greenland; Count Zinzendorf, Moravian Apostle; and Robert Morrison, Apostle to China.

From the chapters on "The Apostolate of Woman" and "The New Activities of Woman," we glean such statements as these:

"A marked feature of the New Acts of the Apostles is the apostolate of *woman*. From the day when Gabriel announced to that Virgin of Bethlehem her destiny as the human mother of the Son of God, woman has taken a new rank in history. Mary of Magdala, to whom first He appeared after His resurrection, was a forerunner of the thousands of her sex who should bear the

good tidings of a risen Saviour. That outcast of Sychar who forgot her water-pot and hastened from the well to tell even the men of the city about the Messiah, forecast the myriad women who should forget themselves and all secular cares in the ministry to souls.

"These were prophecies of woman's work, and have been fulfilled in a startling manner in this new era. As the new age of missions moves toward the final goal, more and more does Christian womanhood come to the front. To-day, more than one-third of the entire force in the foreign field is composed of godly women. At home, women's organizations, the outgrowth of the last quarter century, have had an increase so rapid, an influence so wide, and an impulse so forceful, that no other agency compares with them in value and virtue. They have created and scattered cheap and attractive leaflets on missions, stimulated consecration of home life, and trained up a new generation of self-devoted missionaries; and, amid all the variations of values, and crises in the money-market, kept up a constant advance in the scale of gifts to the Lord. To the increased activity of these women who still follow the Master and minister to Him of their substance, is mainly owing the decided advance of missionary enterprise during the thirty years past."

"Woman's present prominence in Christian work provides a new incentive of immense value and power. The progress of Christianity has made in woman's estate a complete inversion. Once, by a strange perversion of God's creative word, she was accounted a helpmeet for man, not his correspondent or *counterpart*, as the original implies, but his subordinate and servant—or, at best, his helper—that is, man, the superior and sovereign; woman, the subject and servant. And so, even in the Jewish body of believers, woman rarely ever comes to the front. Miriam, Deborah, Anna the prophetess, are the rare exceptions in Hebrew history, in which woman is submerged and out of sight. With a curious significance Paul writes: 'Help those women which labored with me in the gospel,' as though they were now leaders in holy service, and men must come to their help. Through Christ and His gospel she who was first in transgression is becoming first in holy consecration and missionary devotion in the family, the radiant centre of attraction; in the Church, the disseminator of missionary intelligence, the kindler of enthusiasm, the organizer of systematic benevolence. Woman goes abroad as teacher, nurse and medical missionary, and in endurance and endeavor rivals the most patient and valiant; or, as wife and mother, shows what Christ makes of her sex; and not only joins her husband in work, but sometimes equals and even outdoes him in service. One-third of the unevangelized can best be reached by woman, and a large part of them can be reached by her only, as they are inaccessible to man."

"It is a strange fact that the law of sex runs through all Christian work. The feminine element is needed as well as the masculine. Man may be aggressive, bold, strong, fitted to pioneer, organize, administer; but woman is patient, impressive, tender, sympathetic, fitted to win, to soothe, to comfort, to minister. Both together bring to the work the complete furnishing that leaves no element of adaptation lacking. And hence, when less than fifty years ago women began to organize work among themselves, gather money, scatter information, send out women and undertake their support, qualify for medical

missionaries, and educate their own sex for intelligent co-operation in securing the spread of the good news, the effect was felt from the centre to the circumference of the whole sphere of Christian service. And the end is not yet!"

Among those mentioned as examples of this modern apostolate of woman we find Emily Judson, Mary Williams, Fidelia Fiske. Of the last-mentioned Dr. Pierson says: "There are various types of bravery, and none more heroic than such as this refined and delicate woman displayed, as for Christ's sake she dared the unutterable filth and countless army of vermin encountered in the huts of Oroomiah."

The chapter on Transformed Communities gives wonderful illustrations of the power of the gospel. The Pitcairn Islanders, the ferocious cannibals of Fiji, and the Africans, are only a few of the communities described.

Would you know the new beatitude?—read the chapter on New Incentives to Giving. The book closes beautifully with these words:

"The New Acts of the Apostles is, like the old, an unfinished book,—other chapters wait to be written. What shall they record? God grant that the unwritten history of the years before us may embrace far greater marvels than have ever been witnessed! New Pentecosts with floods of blessing, until, as Malachi says, there be 'none left to pour out!' New Apostles, until God's chosen heralds leave no Regions Beyond unpenetrated, and no creature unreached! New visions and voices, until every divine lesson is learned, and the whole Church is in living accord with the Master! New converts and martyrs, until the Saviour's soul has found its full satisfaction for its travail! New signs and wonders, until even unbelievers confess the work to be of God! New hopes and incentives, if, indeed, any be needful to inspire to ever-increasing fidelity, or possible to enhance the grandeur of existing motives!

"But all this depends on the manifested Presence of the Redeemer in the power of the Holy Spirit, whose holy ministries made luminous with glory the Acts of the Apostles!" M. D. S.

THE MISSIONARY SOCIETY AND LITERATURE.

THERE are few ways in which a society can serve its own congregation or classis better than by promoting the distribution of the publications of the Church, and especially of missionary literature. In this way, they aid most efficiently in removing that ignorance which, as Dr. Callender very truly said in the January GUARDIAN, is one of the greatest difficulties in securing hearty and liberal co-operation of church members in work for missions. No classical or synodical society should hold a meeting without having its "Literature Table;" a place where periodicals and other useful publications may be had for examination. Our publishers are always glad to furnish, on application, an abundance of sample copies of the various periodicals issued by them. These should be given to the delegates to take home to their respective congregations, and the delegates should attend faithfully to distributing them where they will do most good, and be likely to increase the number of subscriptions. Thus will knowledge of the needs and enterprises of the Church be diffused and produce a corresponding growth in interest and activity. It has been well said, "Know, and you will feel; know, and you will pray; know, and you will help."

Books, such as the one of which the preceding article is a review, ought to become the property of congregational missionary societies and Sunday-schools, and be read at missionary meetings and lent out to teachers and pupils. By this means, many who would not otherwise have access to such works will not miss the inspiration they supply. The friend who has kindly furnished the above review has done us good service. Dr. Pierson's book will prove a useful addition to any library. Its value, especially among young people, is much enhanced by the missionary map, printed on stiff muslin, and cunningly tucked into a case within its cover. The colors that indicate the extent and territory of the various religions, make it a delight to the eye; especially as they are illumined, in many places, with tiny gold stars, indicating the mission stations through which the Star of Bethlehem sheds its golden radiance on the dark places of the earth.

In addition to the New Acts of the Apostles, the New York *Examiner* names the following, as among the most noteworthy missionary books of the past year: Griffis' *The Religions of Japan;* A. Smith's *Chinese Characteristics;* G. Smith's *Conversion of India;* Marston's *The Great Closed Land;* Mrs. Bishop's *Among the Tibetans;* Guinness' *The Neglected Continent* (South America); Dr. A. C. Thompson's *Protestant Missions, Their Rise and Early Progress;* Dr. Davis' *Life of Neesima; Gilmour and His Boys*, and the *American Board Almanac for 1895*. We should be very thankful for reviews or descriptive notices from those who may have read any of these or other helpful books on missions.

SUCCESS.

ALL desire success. The world does not always honor effort or even merit; but it bows down to those whom it calls successful. We, as workers for Christian missions may well ask, What is Christian success?

History is a great teacher; what does she tell us of Christian success? Devout Hebrews sought eagerly for some sign of the promised King. We may imagine them bearing the wrongs and insults to which they were subjected under that haughty Roman rule, not patiently, but quietly, longing for the day to come when they should triumph, and the long-promised King should restore the glory of Israel. And then the King was born, poor, lowly, a helpless babe; their dazzled eyes could not see, and they disowned the Mighty One of Israel.

Follow His steps, His whole life one of struggle; only a few friends, and they not the great ones even of His own nation. But so loving was He, and so wonderful were His words and acts, that multitudes of the people turned to hear, and gradually hope began to dawn on their hearts. Then came His terrible death, and even His chosen disciples, those who had lived with Him, had seen His looks of love, had felt the touch of His divine hands and listened to His holy words, turned sorrowfully and hopelessly away, saying, "We had hoped it had been He which should have redeemed Israel." We can almost see the crowds dispersing after the great feast, talking of their lost hope. Then came the tidings of the resurrection; with trembling hearts they listen, until at last they cry, "Lord, we believe!"

Thus the law of success in the Christian Church is made clear; life through

death, victory through defeat, success through seeming failure. And from that time to this, the history of the Church has been a succession of triumphs through defeats; "the blood of the martyrs was the seed of the Church." The Church was only sixty-four years old when the first general persecution arose, and Rome, the mistress of the world, exerted all her strength to destroy the hated sect, killed, tortured, banished them to the remotest provinces. Thus the hatred and power of the empire only spread the truth it strove to crush; and thus the vanquished became the victors. Ten times did that corrupt heathen empire rise in all its pomp and might against the humble Christians, and then after three hundred years of gloom and trial the Church was left in peace. What must have been the moans and heart-failings of scattered congregations during those three hundred years? How many times they must have thought, it is God's work, why, why do we fail? has God forsaken His people?

There is an element in human nature which makes what the world calls success dangerous to our best interests. What was it that caused Moses to say, "Hear now, ye rebels, must we fetch water for you out of this rock?"

During the long period of peace which followed the persecutions, corruptions crept into the Church, until in 1229 we find the people forbidden to read the Bible. Then the life of the Church shows itself at first only a glimmer here and there, so great is the darkness. Devout men such as John Huss and Jerome of Prague spoke boldly for Christ's truth and were burned at the stake; but the light they kindled still shines.

Luther was only a poor monk; his father loudly lamented the failure of all his plans when Martin quitted the law-school and entered the convent; yet there he found the Scriptures, chained indeed, but God's truth to make him free. And how his friends must have feared for him and lamented their loss, ignorant of his fate, till his voice sounded from the lonely castle of Wartburg and he gave the German Bible to the people! Luther was only one of the many witnesses who arose to speak in the name of the living God.

The Christianized Britons built schools and churches and worshiped God; the heathen Saxons burned the churches and killed the priests; but with their captives they carried home with them the truth. The Saxons in their turn were conquered by the Danes, and these fierce pirates learned through their victims the story of the cross. Doubtless many times by each in turn was raised the mournful cry, "Lord, carest Thou not that we perish?"

Missionaries from Christian England penetrated the forests of Germany, peopled by men scarcely less wild than the beasts they hunted. Some of those missionaries were never heard of again until, long after, others found that they had broken up the ground and scattered the seed for an abundant harvest.

God has committed to us the precious seed; it is ours to scatter it far and wide on earth's fertile fields. God's years are long; the rain and frost and snow may cover the ground; but safe under all will lie the seed. The sowers may not, most likely will not, see the harvest; they have nothing to do with that, God alone giveth the increase. Of His great mercy and loving kindness he has given to us the joy of carrying His gospel to all nations, and when all thought of self is lost in the thought of Christ, we shall be true missionaries.

K. E. H.

THE DAY OF "SMALL THINGS" IN THE OLD GRANITE STATE.

THE president of a Woman's Missionary Society in a city church, at a recent meeting, read a sketch of the beginnings of woman's work for missions in New England. Among other things, she related how, many years ago, women had begun saving their pennies for foreign missions. When the sum reached $600 they put it out at interest. This was long before Japan was opened to the missionaries of the cross, and for many, many years, without a meeting, without even a society or a president, these women simply prayed and gave. When at last Japan was opened, the six hundred dollars had become four thousand, and was used to send out the first missionaries to that country. "So much for Granite, Grit and Grace."

"When these women began holding meetings, the pastor of one church made it a point always to be present, for he said *there was no knowing what they would not pray for, if left to themselves!*"

Received, with thanks, from some friend whose handwriting in the address is not recognized, several copies of the *Epworth Herald*. Among marked articles are several schemes for "socials," which have been found useful means for raising money, by societies, bands, etc. A "Flower Social," a "Topic Social," and a "Convention Social," at which the proceedings of a recent district convention were reported, were among them. One of the most profitable gatherings seems to have been a "Wesley Social," at which papers, readings, pictures and relics were made use of to convey information with regard to the great apostle of Methodism. We should think this idea might be utilized in our own Church, to the edification of our young folks in Church History. A "Zwingli Social," a "Catechism Social," a "Louisa Henrietta," a "Palatinate," or an "Orange Social," might be made both entertaining and instructive. This department of the MISSIONARY GUARDIAN is open for the suggestions of our ingenious workers as to details.

A very lovely meeting reported by the *Herald* was an "Old Folks' Reception," which appears to have been held simply for the purpose of doing honor to the "veterans of the cross." It was held in an Epworth League room at Clinton, Iowa, which was made attractive with decorations and comfortable with easy-chairs for the reception of the revered guests. They were brought to the place in carriages, and entertained with music, recitations, and refreshments. Afterwards, some of the old people, by their words of advice and encouragement, doubtless more than repaid their entertainers for the pleasant trouble they had taken. We have given space to this notice, because the little scheme showed a beautiful appreciation of the aged, and a thoughtfulness for them, which cannot be too carefully cultivated. Cannot we "go and do likewise?"

—"Personal consecration," as a bright, anonymous epigram says, "means consecration *purse and all.*"

—*Bringing Forth Fruits.*—Chinese Christians are conducting an agitation against the cruel custom of foot-binding. At a gathering in the Central Methodist Episcopal Church, Shanghai, numbering six hundred persons, a committee was appointed for an active crusade.—*The Union Signal.*

THE CHILDREN'S PAGE.

Eyes Open.

RACHIE went off to school wondering if Aunt Amy could be right. "I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door, binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert; let me do that for you."

"Thank you, my little lassie. My old eyes are worn out, you see. I can get along with coarse work yet; but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of an old woman?"

"Mamma would say, 'the Lord will take care of you,'" said Rachie, very softly, for she felt she was too little to be saying such things.

"And you can say it, dearie. Go on to school, now. You have given me your bit of help and comfort, too."

"Come and play, Rachie," cried many voices as she reached the playground. "Which side will you be on?"

But a little girl with a very disconsolate face was sitting on the porch.

"What is the matter, Jennie?" said Rachie, going over to her.

"I can't make these add up," said Jennie, hopelessly, pointing to a few smeared figures on her slate.

"Let me see. I did that example at home, last night. Oh! you forgot to carry ten; see?"

"So I did." The example was finished and Jennie was soon at play.

Bridget was sitting on the back porch, looking dolefully at a bit of paper.

"It's afther writing a letter to me mother I am; an' I'm fearin' she'll never be able to rade it, because I can't rade it mesilf. Can you rade it, at all, Miss Rachie? I've been at it all the afthernoon."

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up. "I'll write it for you, Bridget," she said.

It was not an easy task, for writing was slow work for her painstaking little fingers; but when she had finished, she felt well repaid, by Bridget's warm thanks and the feeling of duty well done.

"There's a work for me
And a work for you—"

Aunt Amy heard the cheery notes floating up the stairs, telling of the approach of the little worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."—*Canada Presbyterian.*

A visitor to a native home in Chilcat, Alaska, where a little child had died, saw its body dressed and standing erect, a cap on its head, and its lips painted red to give it the appearance of life. It was afterward cremated.

Yes, we trust the day is breaking,
Joyful times are near at hand;
God, the mighty God, is speaking
By His word, in every land;
Light arises,
Darkness flees, at His command.

While the foe becomes more daring,
While he enters like a flood,
God, the Saviour, is preparing
Means to spread His truth abroad;
Every language
Soon shall tell the love of God.

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. V. MARCH, 1895. No. 3.

FREE LITERATURE.

OF advertising there is no end in these days. The newspaper columns are crowded with them, while the "dodger" is made to do good service as it appears so frequently at the door of every house in the village, town and city. Many trample the innocent little sheet under their feet, without so much as giving it a passing notice, but the thousands read it and *heed* it as well. It costs the reader nothing, and, perhaps, for that reason, some value it so very slightly. Yet from the fact that it goes free of cost does it enter so many homes and is so generally read. Now, there are those in our Church who contend that we should send out statements of the financial condition of the Board—that we should give the important items of missionary news, with plans, methods of work, and, indeed, everything that might awaken greater enthusiasm among the membership; and that this should all be sent out gratis by the Board. Other churches make more use of the "printer's ink," we are told, than we do, and here we find a reason for their greater missionary activities. We are not prepared to say how much truth there is in the latter part of this charge. We doubt very much whether this will be a panacea for our ills; but it might be well to give this *free literature* a trial. No doubt it would do good if the pastors will go to the trouble to distribute as freely as possible these leaflets when sent to them. We still believe that the best *dodger* to give news is the active, zealous pastor, who gives freely to his people all needed information on all matters of Church work. Yet leaflets sent out over the Church, and freely distributed among the members, might be fruitful of much good. The Board has determined to try it. If the people lack information, then it should be supplied them. If other churches are benefited by the distribution of "*free literature*," then why might it not be a good thing in our Church? The trial will be made, and let us hope that the result will be such as to justify the Board in continuing in it in the future. F.

THE ANNUAL REPORTS.

ON April first the Annual Reports will be made out and forwarded to the Superintendent at Lisbon, Iowa. Let all the missionaries remember this, so that the reports may be sent in promptly. Sunday falls on March 31st. To fill out the year's work, this Sunday must be included. In cases where the year's work will be completed prior to that Sunday, let the report be made out and sent in sooner. If there are additions to be made on the last Sunday of

the quarter, or in case there is any financial arrangement to be consummated on that day, then let the report be made out promptly on April first, and forwarded to us, as above directed. As the Board will not meet until April 23d, the reports may be sent April 1st, but no later. A copy of the annual report must be printed and laid before the Board at its annual meeting. Every one will see that prompt work will be required.

It is due to every missionary and mission to give an exact account of the work done during the year. The Church at large has a right to know all about the missions. If they are prosperous, well; if not, and there is no prospect of them becoming a success, then the Church should know it. Both the Board and the missionaries are but the servants of the Church, and neither must withhold anything from her. Hence let the missionaries answer every question that is asked on the Annual Report blank. If this is done, the Church can have a pretty correct idea of the status of things in the missions. It will be noticed that some of the questions are very important just at this time. The one which asks how much the Board should pay the coming year, is especially important in these stringent times. Some of the missions feel themselves poor because the times are hard. But if the times are stringent for the missions, let it be remembered that they are equally so for the Board. It would be well for the consistory of every mission to hold a meeting, especially called for the purpose of considering the relation of the mission toward the Board. Before that consistory the missionary should lay the blank report furnished by the Board. The questions should all be carefully considered. The consistory should seriously consider whether a cut cannot be made on the Board's allowance to the mission. The Board would much prefer that the missions recommend a certain reduction than that the Board make the reduction without the favorable action of the mission. In this there should be a full understanding between the Board and the missions. Then, too, the contributions of the missions for the different objects of the Church should be carefully reported. Our missions should have credit for what they do toward the general work of the Church. If the reports are filled out correctly, the record will be made. The membership should also be correctly reported. A little care along these lines will give the Church a much better understanding of the condition of our missions, and the impressions will be more favorable. F.

THE APPORTIONMENTS.

OF late we have had not a little discussion on the apportionments. This discussion appeared principally in the MESSENGER. The discussion has done good, we doubt not, as some at least have come to a better apprehension of what is involved in the apportionment plan. One writer calls it an *assessment*. We do not like the term, and it is not that in fact. There was a time when there was a movement in the Church, among some, looking to actual *assessments*, which assessments were to be enforced by church authority, if we may so express it. The decision of the General Synod at Cincinnati set that at rest. One writer claims that there is no moral obligation involved in the payment of the apportionments by the people because they never obligated themselves for their payment. Is this really the correct position under our form of church government? When the pastor and elder attend and become mem-

bers of the church courts or judicatories, do they not represent the people? Do they not legislate for the people? When these representations of the membership, after due deliberation, fix these apportionments as just and right, are the people not morally bound to pay them, unless for some special reason they are financially unable to do so? These same representatives of the people vote upon and make binding on the people the Hymn Books, Liturgies, Constitution, etc., of the Church, and yet the mass of the membership has not voted upon them and agreed to bind themselves by them. And as a pastor am I allowed to use any Hymn Book or Liturgy I please, or any that the people request me to use? You say, No—only such as have been adopted by the Church. Yes, but I might answer, Neither I nor my people voted for these ordinances of the Church, and therefore we are under no moral obligation to use them. That would land us under the worst form of Independency or Congregationalism. We cannot see, then, why we should not be morally bound to raise these apportionments when, after mature consideration, the Synods and Classes, in their wisdom, have determined that they are right and just, and are within the easy reach of payment by all the congregations, unless for some special reason there should be here and there a congregation too poor to pay them, of which we suppose the Classis, by advice of the Consistory, must be the judge. We are not writing to find fault, but it does seem to us that if we are under no moral obligation whatever to raise the sums which the judicatories have apportioned for the work of the Church, then we are at the end of every other moral obligation so far as church authority is concerned. To us this becomes a serious question, of vast significance in our church operations.

But again, if the apportionment system has its faults, which, perhaps, all admit, what shall be made use of in its stead to reach the same ends aimed at in the apportionment system? We need the best possible plans to raise the needed money in our Church. Shall we do as do the Churches that have the Episcopal form of government, bring the ministers up before some Church court, as they do before the Bishop, and make him answer whether the annual collections have all been taken and paid over? That would be a severer ordeal to many of our ministers than the raising of the apportionments. Or shall our ministers be compelled to go among the people and solicit subscriptions for the benevolent operations of the Church, as we have often seen ministers of other Churches do? Brethren, let us settle upon some benevolent system which is better than the apportionment system, if any such can be found. If any good brother can suggest a better system—one that is, at the same time, less objectionable—the whole Church will readily adopt it. Until such a system is suggested, we shall deem the apportionment system the best, and all that is needed is that the pastors make an effort to raise the very small sums that the Church asks of the membership for her general work. F.

THE CHILDREN OF HEATHEN.

A LITTLE boy was once derisively asked the question: "What are little boys like you good for?" He replied: "Please sir, little boys like me are the stuff they make men of." A returned missionary from Africa, after remarking upon the barbarous ignorance and incorrigible superstition of the adult

African, said, "When we can get them, we take children—small children—under our care and training." "*Children*," he added "*are not heathens.*"

These two important facts lie at the foundation of the policy of education so largely adopted in missionary work. And it is precisely these facts which influence Mrs. Moore and our other missionary ladies in their efforts to take poor outcast little children, provide them with a Christian home, and train them to a Christian life. Miss Hollowell wrote us that they had gathered several desperately poor children, and, at their own cost, provided them with a Christian home and nurture, and are rearing them up for Christ. How gladly would the Board extend aid to this blessed work if only it had the means to spare! But these good ladies, seeing the terrible destitution about them, make sacrifices in behalf of poor children that few in the home church are aware of. They had taken into the home several old, infirm and desperately poor persons. One of them had become a Christian. There were several children. It was to this home of charity that the proceeds of the sale of the sea-weeds we distributed, were devoted. Miss Hollowell wrote us that she would try to procure and prepare a further supply. When they come, will our charitable ladies here at home be ready to extend the helping hand? We wish the readers of this article would turn to the December No. of the MISSIONARY GUARDIAN, and again read Mrs. Moore's touching letter descriptive of the poor children and aged poor they are providing for. When one thinks what great good we could do—what terrible want and destitution we could alleviate were we to deny ourselves some little of our large abundance—our luxuries—ought we not to feel condemned and ashamed before the face of our suffering Saviour? "Forasmuch as ye have not done it unto one of the least of these, ye have not done it unto me." C.

MISSIONS IN SYRIA.

IT was our privilege to listen to a lecture, delivered by a gentleman who, for several years, was a professor in the Protestant College in Beirut, Syria. In listening to him we were painfully impressed with the deplorable religious condition of the adherents of the Greek Church in that country. They claim to be Christians, and are disposed to resent the idea that missionaries should come to them to preach Christ. They reply, "We believe in Christ, and always have accepted Him as the Saviour of mankind." But, as for Christianity governing their daily lives, and manifesting its spirit in their relations to their fellow-men, they are interests which are not counted as falling within the scope of their religion. A young man who was somewhat zealous as a Christian, according to the prevailing idea, who took part in their worship and engaged in prayer, was received as a student in the college in which our professor taught; but his daily life and conduct were such that the faculty were compelled to dismiss him. On being remonstrated with as to his un-Christian life, he exclaimed, "What has my religion to do with my daily life?" Religion for them is to conform outwardly to the forms and rights of their profession. Immorality and deception are something apart from Christianity, with which it has nothing to do in the way of protest. A man may utter an outrageous falsehood in his relations with his fellow-men, and not feel that he has impaired his character as a Christian.

But when we consider the lamentable and, indeed, barbarous ignorance of these people, on the one hand, and the brutal outrages to which they are subjected by the Turkish government, on the other, we can hardly be surprised that deception and falsehood have come to be considered rather as a virtue than a vice. To illustrate: A peasant, mounted on his donkey, with a sack of meal, in crossing a bridge, discovered the body of a man newly murdered, and at a short distance he noticed several men escaping and concealing themselves in the bushes. He pursued his homeward way, and was soon met by several Turkish soldiers. They stopped him and inquired whether he had passed the body of a murdered man. He replied, "No." "Did you see any suspicious-looking men as you came along?" Again he replied, "No," and was ready to confirm his answers with the most solemn adjurations. He was allowed to pass on. That man felt no compunctions for the falsehoods he had told. Had he told the truth, those soldiers would have arrested him; charged him with the murder; he would have been imprisoned; his donkey and sack of meal confiscated, and his wife subjected to the necessity of calling upon her friends for money to induce the venal officials to give the case a hearing; all which might keep the man in prison for months.

These evils must be removed before the work of missions can effect much good in poor, enslaved Syria; and it would seem that the only way to overcome these evils will be to overthrow the incompetent and infamous rule of the Turk. May God speed the day!

"NOTES FROM THE FIELD."

BY REV. D. B. SCHNEDER.

November.

—We have opened Christian work at another new place,—the town of Taira, which is about seventy-five miles south of Sendai, along the east coast. It is a town of some twenty thousand inhabitants. There are a few Christians there already, who moved there from other places, and who are rejoiced that an evangelist has been sent them.

—In our direct mission work only two baptisms were reported for October, but seventy-seven seekers. There ought to be good news later.

—Some leading Japanese Christians, of various denominations, have organized a Foreign Missionary Society for work in Korea. Rev. Oshikawa is president. One of their best men is to be sent as missionary. It is a movement which will do good in Korea and strengthen Christianity in Japan.

—Including children, there are about forty-five foreigners in Sendai, divided among the American, British and French nationalities, and the Reformed, Congregationalist, Methodist, Baptist, Episcopalian and Roman Catholic denominations. The Protestants meet every Sunday afternoon in the chapel of the Tohoku Gakuin for an English service.

—The earthquake which occurred in Yamagata *ken* late in October, and which was the severest one in Sendai for years, was as severe and as destructive as the great earthquake of Nagoya three years ago; only it was confined to a smaller area. There were about 1,000 killed, and as many wounded. Four thousand were rendered homeless. Among these there is terrible suffer-

ing. It is a very cold place. The Sendai missionaries gave sixty *yen* towards relief.

December.

—The event of the month has been the departure of Bro. Hoy for the home land. Many farewell meetings were held. Many hearts beat warmly as they reviewed the nine years of his career in Japan. All were happy that he was about to take a much-needed and well-earned rest. Bro. Oshikawa, in a farewell speech, referred to his bodily infirmities as being, not the result of negligence or vice, but "marks of the Lord Jesus Christ," marks of his intense labor for the Master in Japan. Bro. Hoy was happy to go. Wonderful is his nine years' record of missionary service. A more extended account will be (has been, in the church papers, Ed.) given by another. May he receive a most hearty welcome in the home church!

—Christmas was celebrated more widely than ever before in the history of our work. There were ten Christmas celebrations in Sendai connected with our own work, and nearly one thousand children heard the story of God so loving the world that He gave His only begotten Son for its salvation. Besides these, both Mrs. Moore and Mrs. Schneder had Christmas trees for the children of the missionaries and of the Japanese pastors and teachers. Dr. Moore made a very happy Christmas address at the celebration of the main Sunday School. At nearly all of our churches and preaching-places outside of Sendai Christmas was observed.

—In our main Sunday-School Rev. Oshikawa has a Bible-class of about forty, consisting mainly of students. For over a year one of the most regular scholars has been a young Buddhist priest. He says he wants to find out thoroughly what Christianity is, and if he finds it good, he will become a believer. He belongs to the Tendai sect. The doctrine of this sect is, "to encourage all men, whether quick or slow in understanding, to exercise the principle of completion and suddenness. The principle of completion and suddenness is to meditate on the middle path. This path is called the inconceivable state." Truly "inconceivable"! And where is the religion in such refined nonsense? No wonder the young priest is inquiring into another religion. But priests seldom become Christians.

—A month ago a young school-teacher from Matsuyama, one of our preaching-places, came to the Sendai hospital to be treated for consumption. Through Miss Ishii, Mrs. Moore's Bible woman, and one of our theological students, he came under the influence of Christianity. In the course of time he professed faith and desired baptism. After examination, it was decided to grant his request, and it was thought best on account of his severe illness to baptize him in the hospital. But he preferred to be baptized in the church, and, though he had been regularly confined to bed, he dragged himself to church one Sunday morning and was baptized there, and a friend with him. He seemed better rather than worse on account of this, and returned to his home, and has hopes of recovery in spite of the verdict of the physicians that he could not last long.

—In November eight baptisms were reported from our direct work. Besides these some were baptized in the self-supporting churches, and some in connection with the work of the Classical mission committee. One thing

that is a source of trouble is the migratory character of the people, especially of the young men, who constitute a very large proportion of the Japanese church. There are constant removals, and often those who remove are loath to take their names off the record of the church which they joined.

—One of our theological students, who has been compelled to leave temporarily, to attend to a father dying of consumption, writes to one of his teachers: "My father's sickness is worse than I had supposed. His temperature is abnormally high, and he seems to lose strength daily. The doctor says that it will be very difficult for him to pass the winter, and I am afraid I cannot return very soon to Sendai. All I long and pray for is, that he may know the Saviour and get the true salvation before his soul departs from us. He was strictly disciplined in a stoical morality, an earnest follower of Confucianism, and too stern to yield to the teaching of others easily. Oh! that the power of the Holy Spirit and the love of Christ may touch his heart, and melt his self-righteousness!"

—Dr. Moore has been very busy in evangelistic work during the month. Calls come to him from all directions. Now that Brother Hoy is gone, he will teach fourteen hours per week in the Tohoku Gakuin, his branches being Practical Theology, History of Doctrines and Greek. Bro. Snyder takes most of Bro. Hoy's Biblical branches.

—The Friends' (Quakers') Mission has had trouble in Tokyo. Their peace ideas fit in very poorly with the state of affairs in Japan now. Some of the students in their school showed sympathy with the war, and gave help to the destitute wives of soldiers who had gone to the front. Difficulty arose and the students were dismissed. The consequence is a complete separation of all their converts from the missionaries.

—The Japanese army, at the fall of Port Arthur, spoiled a very fine record for humaneness, which they have otherwise achieved in this war. Before that they treated the Chinese who fell in their power in a manner that would have done credit to the most civilized Christian nations. But at Port Arthur, for once, the brutality which the Chinese had manifested towards the Japanese, stung the latter into a frenzy of resentment, old instincts got the better of them, and for several days after the fall of the Chinese stronghold, there was, it is reported, a great deal of unwarrantable bloodshed. It is a sad blot on a fair page.

—A great deal of the humaneness shown towards the Chinese, has been realized through the agency of the Red Cross Society. This noble society is doing a blessed work in this country at this time. *The Red Cross Society*, you say? What? Is this not dreaming? No, it is a fact, and a phenomenal feature of the Japan of to-day. There is a Red Cross Society in Japan fifty thousand strong, and standing in full and regular connection with the International Red Cross Society. It includes the Emperor and Empress, nobles, military officers, and people of other classes in its membership. It is cheering to see military officers galloping through the streets with a red cross on their left arm, or the nurses in their white uniforms with the same sign above their foreheads. Strange homage to the Crucified One! Strange, and in many cases unconscious and unintended homage, but homage, nevertheless. Yea, beloved Japan! *In hoc signo vincis.* In this sign you conquer,—not only China, but foes greater than the Chinese—the forces of sin and *internal* corruption.

PRAYER IN ENGLAND ANSWERED IN CHINA.

AT the annual meeting of the Jaffna Auxiliary Bible Society, recently held in the town of Jaffna, I heard an English Church missionary relate an incident which had been told him by a missionary from China, and which has been in my thoughts a great deal since. He said that in the China Inland mission the work in some places seemed very hard and discouraging; but in one native church, under the care of a native pastor, there were always inquirers and conversions and additions to the Church, and this was so remarkable as to excite the attention of many of the workers in China. One of the missionaries of that mission on going home to England was met by a gentleman from Bristol, who invited him to his house, and surprised him by asking him the most careful questions, showing a remarkable and thorough acquaintance with the work. In the course of the conversation it became known that this Bristol gentleman had undertaken some time ago the support of the native pastor before mentioned, and had sent the funds regularly through the society on condition that this pastor should send him very frequent accounts of the work in all its details. The missionary said he understood the secret of the success of that work when he heard this gentleman pray. He prayed for the young converts by name, he prayed for the inquirers, stating their various difficulties, he prayed for the pastor and for the native Christians. He prayed as one speaking to a dear and tried friend, and sure of an answer. And he was answered. God had in a wonderful way honored that man's intelligent and believing prayer. When I heard it I could not keep back the tears. We want such believing prayers offered for Jaffna. It seems as if we could not do without them.—*Seven Years in Ceylon.*

THE BRAVERY OF THE SAMURAI.

THE true Samurai is always brave, never fearing death or suffering in any form. Life and death are alike to him, if no disgrace is attached to his name.

An incident comes to my mind which may serve as an example of the Samurai spirit—a spirit which has filled the history of Japan with heroic deeds. It is the story of a long siege, at the end of which the little garrison in the besieged castle was reduced to the last stages of endurance, though hourly expecting reinforcement. In this state of affairs, the great question was, whether to wait for the expected aid, or to surrender immediately, and the answer to the question can only be obtained through a knowledge of the enemy's strength. At this juncture, one of the Samurai volunteered to steal into the camp of the besiegers, inspect their forces, and report their strength before the final decision is made. He disguises himself, and through various chances is able to penetrate, unsuspected, into the midst of the enemy's camp. He discovers that the besiegers are so weak that they cannot maintain the siege much longer; but while returning to the castle he is recognized and taken by the enemy. His captors gave him one chance for escape from the horrible death of crucifixion. He is to go to the edge of the moat, and, standing on an elevated place, shout out to the soldiers that they must surrender, for the forces are too strong for them. He seemingly consents to this, and, led down to the water's edge, he sees across the moat his wife and child, who greet him with demonstrations of

joy. To her he waves his hand; then, bravely and loudly, so that it may be heard by friend and foe, he shouts out the true tidings, "Wait for reinforcements at any cost, for the besiegers are weak and will soon have to give up." At these words his enraged enemies seize him and put him to a death of horrible torture; but he smiles in their faces as he tells them the sweetness of such a sacrifice for his Master. Japanese history abounds with heroic deeds of blood displaying the indomitable courage of the Samurai. In the reading of them, we are often reminded of the Spartan spirit of warfare, and Samurai women are in some ways very like those Spartan mothers who would rather die than see their sons branded as cowards.

The implicit obedience which Samurai gave their lords, when conflicting with feelings of loyalty to their country, often produced two opposing forces which had to be overcome. When the daimiō gave orders that the keener-sighted retainer felt would not be for the good of the house, he had either to disobey his lord, or act against his feeling of loyalty. Divided between the two duties, the Samurai would usually do as he thought right for his country or his lord, disobeying his master's orders; write a confession of his real motives; and save his name from disgrace by committing suicide. By this act he would atone for his disobedience, and his loyalty would never be questioned.—*Japanese Girls and Women.*

A CONVERTED CONFUCIAN.

ANOTHER genuine Christian, Mr. Yang Pau-king, of whom Dr. John gives an account, was a Confucian scholar who had recently been converted. His elder brother is attached to the Chinese Embassy in England, and Mr. Yang Pau-king was to have gone to England also, but his aged mother kept him at home. He had been converted through the reading of some of Dr. John's tracts and desired an interview with this missionary. At the interview the following dialogue took place: "*Q.* Have you been reading our books? *A.* Yes, I have read quite a number of them. *Q.* What do you think of their teaching respecting God, as compared with the teachings of the Sung-dynasty philosophers? *A.* The difference is great. The philosophers of the Sung dynasty spoke of God as law. You speak of God as Being, spiritual and personal. *Q.* Which is right? *A.* You, of course. There can be no law without a lawgiver. What they call law is nothing but the order of the universe—the thought of God as manifested in nature. But where a thought is, there a thinker must be. *Q.* Will you please tell me what you think of Jesus as compared with Confucius? *A.* The difference is immense. Confucius was a man; Jesus is God. *Q.* What about them as teachers? *A.* The difference is great. Confucius had no *method* of salvation. He taught men certain principles, and exhorted men; but he had no *way* of saving men from sin. *Q.* Will you tell me what you conceive Jesus' method to be? *A.* In Christianity there are two doctrines of which Confucius knows nothing: the doctrine of the Atonement and the doctrine of Regeneration. Jesus saves by atoning for the sins of men, and by changing the hearts of men."—*Missionary Herald.*

—In Japan traffic in opium is punishable with imprisonment; in Korea, with death.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

FROM THE MISSIONS.

—By the time this appears in print we hope to have sent out among the churches several leaflets or "dodgers," giving such news as the people will need in order that they may remember more liberally the Board in its efforts to meet its liabilities promptly. These are sent out free of charge, and it is hoped that the pastors will distribute them freely among the members of the Church. We need to let the people know of the stress under which the Board is laboring, as well as to give them some idea of the extent of the work.

—This year the Annual Report will be published in April instead of September, as heretofore. This was deemed best, as in this way the Report will come before the Classis at their annual meetings, and will likely be more generally distributed. There is need that these reports be circulated among the people as much as possible. Information is what our people need, we are told. If so, then let the pastors distribute the copies sent them as much as possible. This report contains a full account of the operations of the Board during the year.

—The Woman's Missionary Society of the Ohio Synod, at its annual meeting two years ago last October, at Cleveland, Ohio, resolved to raise a Church Extension Fund of $500. We deemed it a very wise movement. These women have been sending in their contributions until the fund is nearing completion. Miss Jennie Heckerman, of Tiffin, Ohio, is treasurer of the society, and she keeps a strict account of all moneys sent in for this fund. A good work this, indeed.

—The Tiffin Classis Extension Fund is growing steadily. The Superintendent has been in most of the fields embraced in this Classis. The times are hard, and many there are who seem to feel it a hard thing to contribute to this fund. But nearly all help to the extent of their ability, and in the next number of the GUARDIAN we hope to report the fund completed.

—We are glad to say that Rev. Aaron Noll, of Hazleton, Pa., has accepted the call of the Board to the new English mission at Youngstown, Ohio. He will take charge in April. The prospects for the upbuilding of a flourishing congregation in that city are very flattering. We wish Mr. Noll great success in his work.

—The Board will meet in annual session in the new chapel on Wilson Avenue, in Columbus, Ohio, on April 23d, 1895. This is the meeting of the full Board, and as important matters will be considered, all the members should make it suit to be preseut. Let all remember the date, April 23d, 1895, at 7.30 P.M., standard time. Arrangements will be made for services in the chapel; these arrangements will be published in due time.

—Rev. Stearly, of the Cleveland mission, deemed it best to take to himself a help-meet. He was united in marriage with Miss Helen B. Neuhauser in

Philadelphia on Tuesday evening, February 12, 1895. May great success attend the couple in their married life. Brother Stearly has an important mission, and has been very successful in the work.

—Many of our mission fields have had quite large accessions to their membership during the winter months. Others have large classes of catechumens under instruction; these will be received into the Church by confirmation at Easter. The work seems to be progressing very satisfactorily among the missions, and the outlook is rather flattering.

—May we not hope that the Church will arise in all her majesty and determine that her mission work shall be extended rather than be curtailed. At the end of the present quarter, unless the funds are on hand, there will have to be a reduction of work. This would be a matter of great regret, seeing that this work is now going forward with much success. So many additional places are calling for help that it would seem needful that the work should be greatly extended. We still believe that the Church will go forward in its work.

—Missionary Boomershine, of Maquoketa, Iowa, took to himself a wife lately. On his return from Ohio his people accorded him a reception, which was in every way befitting so interesting an occasion. They remembered him with a substantial purse of ready cash, which will be appreciated as housekeeping begins.

—We will again ask, how many missionaries can we expect from the graduating classes of the theological seminaries? We need at least one dozen men for the Ohio and Interior Synods. We do sincerely hope that the young men will offer themselves for the mission work. F.

—Prayer Book and Aids to Private Devotions, especially for Young Christians.—In 1880 Dr. J. H. Good, of Tiffin, O., prepared this little book of prayers, which had a large sale. Lately a second edition was issued by E. R. Good & Bro., Tiffin, O., the distinctive feature of which is not merely revision, but especially enlargement, by the addition of many prayers for the use of Christian Endeavorers. The book is neat in make-up, and low in price—30 cents. To be had of the Reformed Church Publication House, 907 Arch St., Philadelphia, Pa.

—The great cry in our church life is for new things, variety, expedients, plans—entertainment in some form; but the truth is, nothing can take the place of Christian love, which is only the old-fashioned name for devotion to Christ and the Church, the earnest desire to see His glory in the salvation of souls. Just in so far as the missionary meeting must become a place of amusement, just in so far does the spirit of selfishness reign. Oh, for pure religion and undefiled!

—Missionary Graedel, of Ballard, Wash., makes very grateful acknowledgment of the nice box of clothing and other things sent by the ladies of Third Street Church, Easton, Pa. He says: "The pleasure it gave cannot easily be expressed in words. A man must be acquainted with a missionary's situation—must know the needs of a family with so many hungry mouths and busy limbs,

to understand how we appreciated it. We praise the Lord our God who knows the wants of His people, and pray that He may abundantly bless the kind ladies." A. C. W.

A HELPFUL CARD.

OUR four missions in Baltimore, Md., Trinity, Faith, Christ and St. Stephen's, have issued a neat card, giving on the face the name of the church, its location, the hours of all the services, and the name and residence of the pastor, with the words: "You are cordially invited to attend. Seats free."

On the back are given several statements about the Reformed Church, which will greatly help a stranger to know what we are. These may be useful to others, and so we give them in full, as follows:

The Reformed Church in the United States is a branch of the Historical Church of the Apostles, founded by Christ on the day of Pentecost.

Her particular name dates from the great religious Reformation of the 16th century, and indicates her Protestant position—a church "reformed" of the errors and abuses, which, during the middle ages, had crept into the faith and life of the Roman Church.

The Reformed Church bases her faith upon the Person of Christ Jesus, our Lord, makes Him central in thought and life, and accepts the Holy Scriptures as the only infallible rule as to what is true to think and right to do. Her standard of confession and faith is the Heidelberg Catechism, first published in 1563.

The first Synod of the Reformed Church in this country was organized in 1747. Now her General Synod includes 8 district Synods, 55 Classes, 1600 congregations, nearly 400,000 baptized and communicant members. The number of ministers is about 900.

In Maryland there are 70 Reformed congregations, of which Baltimore has 13, with an aggregate baptized and confirmed membership of 6000.

The leading Theological Institutions and Colleges of the Reformed Church are at Lancaster and Collegeville, Pa., Tiffin, Ohio, Sheboygan, Wisconsin, Wichita, Kansas, and Newton, N. C.

Her chief periodicals are the *Reformed Church Messenger*, the *Missionary Guardian* and the *Reformed Quarterly Review*, published in Philadelphia; the *Church Record and Reformed Magazine*, published at Reading, Pa., and the *Christian World*, published at Dayton, Ohio. A. C. W.

WAITING.

The heathen are waiting to hear the gospel.

The laborers are waiting to be sent to preach to them.

And God is waiting to see the Christians of this land, so richly blest, do their duty.

How long! Oh, how long must we wait!

Wait not till the night and judgment overtake you to do something for Him who died for you.—*The Endeavor.*

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of the treasury for the month of January were $3049.65. About one hundred dollars of this sum were to apply on the Church Building Funds, and will be held accordingly for that purpose. We are glad to say that the amount received is in excess of the preceding January. Should the remaining four months of the fiscal year compare as favorably with the corresponding months of the last year, we will be truly thankful. But it must be borne in mind that the contributions of those last four months of the last year, equalled those of the preceding eight, indeed exceeded them. If the present fiscal year is to show up as well as the last, the remaining four months will have to average over $4000 each. With the aid of the approaching self-denial effort, we look hopefully and prayerfully for the realization of this.

—It cannot have escaped the observation of those whose hearts are interested in the subject, that mission work, both home and foreign, is sadly embarrassed for the want of funds. So much so that we hear from various quarters the agitation of the question of the contraction of the work. This is true of some of the largest and oldest Boards. Now, why is this? We know some will say, it is because of the hard times, and the depression. This may be one of the more immediate causes. But there is a graver cause lying back of this. It is because a large proportion of church members contribute little or nothing to the cause. How many will, as a mere excuse for not giving, drop a cent or a nickel into the collection basket, who, had they the will, might give much more. How pennies do predominate in a missionary collection! Joseph Cook says that nine-tenths of the money contributed for missions is given by one-tenth of the church members.

—But there are many, many congregations who give nothing at all to this cause, others, whose contributions are not one-tenth of what they ought, or are able to give. We are told that there are two thousand congregations in the Presbyterian Church who give nothing to Foreign Missions. How many such there are in our Reformed Church we do not know; but there is One that does know. Is it not true of such congregations, that the pastors have no heart in the work, do not inform themselves, and are not competent to inform their people, and who either ask their uninformed people for a contribution in such a cold and forbidding way as to ensure a failure in advance, or who neglect it altogether? We hear the plea sometimes, the people are not educated to give to the Lord. In that case what is the minister's duty?

—We know of a case where collections were taken only on communion or special occasions. Not until the third effort with the consistory, did the pastor secure the consent to pass the basket at each regular service, to afford the people *an opportunity to give* if they would. The result was a surprise to the doubting consistory. And every cent of every collection went into the *alms*, not for contingent expenses. But how was money raised for congregational expenses? The deacons attended to that while raising the pastor's salary. Did the pastor get his salary? He got every cent of it. Try the experiment.

—Yes, this will cost effort and patient work on the part of the pastor—often hard work. But what is he in the pastorate for? To have an easy time? If that is a correct view, what a big blunder the Apostle Paul made!

—We still hear some professing Christians say, "My judgment does not approve the work of foreign missions." It matters not what your opinions on the subject may be. The question is, What are the Saviour's commands? "If ye love me, keep my commandments." "If any man love not the Lord Jesus Christ, let him be anathema, maranatha." What if the soldier in the ranks should say, "My judgment does not approve the orders of the commanding general, and he refuse to obey them!" Or the citizen for the same reason refuse to obey the laws of the land! What terrible impertinence and rebellion!

—We have just sent out to all our pastors an appeal in behalf of the self-denial effort called for by the action of the District Synods. This, as a remembrance and an earnest request. Is the observance of a special season of self-denial once a year asking too much of the people of God? "If any man will come after me, let him deny himself and take up his cross and follow me." The Saviour felt that he needed special seasons of prayer and fasting, and he observed them. Are we less needy in this regard than he was? How many of us have contributed to the cause of Christ and the rescue of heathen souls up to the line of self-denial? Let us go into our closets, and in the presence of God, ask our souls this question.

—God has blessed, and continues to bless our work in Japan, in a surprising manner. Are we thankful for this? Then let us give thanks, not only in words, but in deeds. Brother Snyder is living in a Japanese house; Dr. Moore had to advance the means to purchase the house in which he lives; in a few months Brother Noss will go out and will need a residence. The regular income of the Board will not enable it to supply these urgent wants, and we beg the Church to enable us, by this self-denial effort, to provide our beloved missionary brethren with comfortable residences. The pressing need is to provide three dwellings, not to mention the narrow, insufficient quarters now occupied by Rev. D. B. Schneder and family. This, of course, includes the refunding to Dr. Moore the means he has advanced. We trust that the result of this special self-denial effort will not fall short of $8000 at the least.

—We are glad to notice in the monthly acknowledgments of our Treasurer a number of personal contributions. It shows that our holy cause is reaching the hearts of our individual members. We trust that these will grow in frequency. There are hundreds of members in our Church, who, if they would bend the ear of their souls to the still small voice of the Holy Spirit, would largely increase the number of these personal gifts. Let each one give as the Lord has prospered them. The largest gift, in the eyes of the Master, we ever heard of, was two mites.

—But if circumstances restrain your gifts now, don't forget the Lord's cause, and the cause of the souls in darkness in *your will.* Have you made your will? If not, do not defer it. The Church has lost many a legacy, because made within thirty days of the death of the testator. Such is the law in Pennsylvania. Our educational institutions at Lancaster would be better off to-day by $30,000 or more, if the Wilhelm bequest had been made two or three weeks earlier than it was. In making your will be sure to get the corporate title cor-

rectly and in full, viz.: "*The Board of Commissioners for Foreign Missions of the Reformed Church in the United States.*"

—We have a commencement made for the second Church Building Fund to be used in Japan. The readers of the MISSIONARY GUARDIAN will understand that these funds are not *donated* to the Japanese congregations for the erection of church buildings, but *loaned* on first mortgages, at a low rate of interest, to be repaid to the Board, and then loaned out again in the same way. Thus affording a much-needed temporary assistance to poor churches. It is proposed that this second fund should be raised by fifty of our over 1600 Sunday-schools,—each one contributing $10 or more. Can this scheme be made a success? Certainly it can. It will require only one school in every thirty-two to complete it. So no school need hesitate for fear of failure. Send in your acceptance to the Secretary.

—By late letters from Rev. D. B. Schneder and Miss Lena Zurfluh, we learn that Rev. M. Oshikawa has gone to Korea. Rev. Schneder says: "He (Rev. Oshikawa), is president of a society whose immediate object is to furnish Christian education to the Koreans, the ultimate object being of course evangelization. The movement meets with much favor here, and will tend to interest many people in Christianity here who would not otherwise perhaps become interested. The nation seems bent upon the task of taking care of Korea, now that she has been brought from under the wing of China. Brother Oshikawa will be absent about a month," etc.

—Rev. Oshikawa will prepare a sketch of the life and sad death of the Japanese missionary to the Kerule Islands, Mr. Dengoro Takahashi, a former student of our Tohoku Gakuin. It is the purpose of the Board to publish it for distribution in the Church.

—Miss Zurfluh writes that she enjoyed the pleasure of a visit from Rev. Mr. and Mrs. Oshikawa. It seemed so strange to her. When she read, years ago, the life of Mr. Oshikawa, "*Won by Prayer*," she little thought that it would ever be her privilege to visit him in his own house, and he to visit her. Yet so in the providence of God it has turned out. "*Won by Prayer*" ought to be in every one of our Sunday-school libraries. It can be had at 907 Arch Street, Philadelphia, Reformed Publication House.

—Miss Zurfluh writes: "Mrs. Moore is much better. She took Mrs. Snyder and myself out calling on some of the higher class Japanese. Although it was very cold, we enjoyed it very much to sit on the floor around the fire-boxes. At one place that we called, they had a foreign department, so we being foreigners were taken to that." Our lady-readers can imagine the scene. The hostess, with the three lady visitors making a social call, all squatted down on the floor with the little fire-boxes in the midst to keep them warm! No stoves, no chairs!

—Rev. Schneder writes of one of our students: "He spent his summer (vacation) in Hokkaido, and while there was engaged to spend September and October in preaching at an important point. The work has, however, become so promising that he has continued until now, and it is thought best that he should spend the whole year now, at least, in that work." The fruits of our work are becoming more abundant. The demand for laborers is so great that we can hardly hold our students for their full course.

—We learn from "Notes from the Field," by Rev. Schneder, on another page, that there were ten Christmas celebrations in Sendai, connected with our work, and nearly one thousand children heard of the "Babe in Bethlehem," besides similar celebrations at each of our churches and preaching places outside of Sendai. Cannot any one see what must be the fruit when such a multitude in the impressible years of childhood and early youth have instilled into their receptive minds the glorious truths of our holy religion? There's going to be a glorious harvest one of these days. "My work shall not return unto me void."

—But there is one thing connected with these Christmas celebrations in Japan to which we wish to call the special attention of the women of our Church. Presents to the children are an indispensable feature of these festivals. Heretofore the women of the Church have been sending out fancy cards, etc., for this purpose. This last year, however, this was neglected, and our lady missionaries found themselves deficient in this particular. But to meet the deficiency they, *at their own expense*, provided the necessary presents. Now this ought not and must not be. Those ladies cannot bear that expense without great self-sacrifice. Are the ladies in the home church willing that they be left to bear it? A purse of at least twenty-five dollars should be made up and sent to them. Ladies, will you not do it?

—We especially call attention to the item in "Notes from the Field," concerning the Red Cross Society. This is something surprising and eminently thankworthy. The principles of our holy religion and its morality seem to be finding a lodgment in the Japanese heart to an extent of which they seem not to be conscious. That people are ripening more rapidly for the gospel than they are aware of.

—We are glad to be able to say that the accounts of the atrocious barbarity practiced by the Japanese at the conquest of Port Arthur are greatly exaggerated. We are told, as the result of an investigation, that while during the battle there was unnecessary slaughter of the Chinese, that the barbarities as reported after the battle are incorrect. The cruelty displayed by the Japanese on that occasion was provoked by the brutality of the Chinese in murdering and mutilating the bodies of some Japanese prisoners they had taken. But henceforth the most stringent orders have been issued against the recurrence of anything of the kind.

—The *Almshouse One Cent Fund* is growing vigorously and largely. At this writing it has reached the handsome figure of $705.58. Contributions to it continue to flow in quite frequently. Only the other day we received a check for $10 *from a lady*. A very large proportion of the gifts we receive are from ladies and little girls. Why is this? Yes, now we know. It was a woman that stood fast by the cross—that was first at the sepulchre, and that first saw the Lord after the resurrection. We need $294.42 to reach the $1000.

—We are in receipt of the December number of the *Japan Evangelist*. It is No. 2, Vol. 2. We have read it only in part as yet, and we find it replete with interest. We can tell those who have refused or neglected to subscribe for it, that they are making a mistake. The fear was at first expressed that its energetic publisher had entered upon a dangerous business venture. But he tells us that he "can see through the woods." Of this we are glad. And now,

again, we would most urgently commend it to the ministers and members of the Church. We find the "*Notes from the Missions*," a new department, to be very interesting and instructive. We take the liberty of copying the three following notes, for the benefit of the readers of the MISSIONARY GUARDIAN.

—"When Rev. Oshikawa made his first visit to the vicinity of Sendai, some fourteen years ago, he carried with him portions of the Scriptures, which he sold, or presented along the way. At the village of Murata, about thirty miles south of Sendai, the people not only refused to buy or receive Bibles, but drove Mr. Oshikawa out of the village. A few years ago Christian preaching was begun at the place by a student of the Tohoku Gakuin. The results, however, have been meagre. But a few weeks ago the head of the public school of the village proposed to Mr. Tamura, the evangelist, the formation of a Bible-class; he promised to bring to such a class all the teachers of his own school, and of the school of the neighboring village. He also requested that a foreign missionary help in the work of teaching. The proposition was gladly agreed to, and Rev. Dr. Moore visited the place. About seventy people were out, among them the school teachers spoken of, merchants and others, one being an old Confucianist of high family. All listened attentively to the exposition of the first chapter of the Gospel of John. It is an indication that the village will make a different record in the future."

—"Mrs. Moore and Miss Ishii are continuing their work in the Sendai Hospital. Formerly they were allowed to enter only the poor wards; now they are admitted into all the third and second-class wards, and occasionally into some of the first-class ones. The patients are very fond of hearing Christian hymns. Some have become seekers, and there are several candidates for baptism."

"Pentecost at Hilo," by Dr. Pierson is the opening article of the *Missionary Review of the World* for February. In the same issue of the *Review*, there is a paper (illustrated) on "Foreign Missions and Sociology in China" from the pen of Rev. Arthur H. Smith. Rev. C. C. Starbuck gives a condensed translation of Victor Von Strauss' description of the character and teachings of that prophet from among the Gentiles. "The Chinese Philosopher Laò-tsè;" Rev. Edgerton R. Young contributes a biographical sketch of "Rev. James Evans, Missionary to the North American Indians," and the editor-in-chief describes "A Half-Century of Faith Work" in the orphanages of Rev. George Müller at Bristol, England.

In the International Department, Rev. David S. Spencer furnishes an exhaustive paper on the causes and results of the "Chino-Japanese War;" The Field of Survey takes up the Chinese Empire and kindred topics, and contains an illustrative description of the "Nestorian Tablet," that monument of early Christian missions in the Middle Kingdom. The editor-in-chief devotes most of the editorial department to the noteworthy "March of Events" in the missionary world, and in the general intelligence department, Rev. D. L. Leonard completes his statistical tables for 1894, and gives in addition his usual treasury of useful information in regard to the work throughout the world.

Published monthly by the Funk & Wagnalls Co., 30 Lafayette Place, New York City. $2.50 a year.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

FROM THE SOCIETIES.

The Executive Committee, W. M. S. of Mercersburg Classis, met on Friday, January 18, in Zion Reformed Church, Chambersburg, Pa., at 2 P.M. The business session was entirely devoted to arrangements for the annual meeting of the Society, which will be held May 24th and 25th, at Upton, Pa. It was decided to invite Miss Yoshida to address the society at the Friday evening session. Mrs. I. M. Beaver, of Marion, Pa., was requested to prepare a programme.

The session was limited to one hour, because at 3 P. M. the ladies expected an address from Mrs. Hoy. Long before that time, a considerable audience had assembled. A number of ladies from neighboring towns were present, as well as members of Zion and St. John's congregations, of Chambersburg, and of churches of other denominations, workers for missions, at home and abroad. Mrs. W. Lee Rhodes, President W. M. S. M. C., conducted the meeting. After a short devotional service, Mrs. Hoy gave a talk of thrilling interest, describing the sufferings and struggles of Japanese women, and especially young girls, under the terrible conditions of heathen immorality, so forcibly as to bring tears of sympathy to all eyes. Who can hear with unmoved heart of children of tender years, sold by their own parents into the most cruel and degrading slavery known to women, shrinking in terror from their fate, weeping and imploring in vain to be released, and without even the redress afforded by the weak and insufficient laws of Christian countries, or the restraint of public opinion, stronger than that of law? Who can refuse to do her part to make the curse remove?

After the close of the meeting, Mrs. Hoy offered for sale some work, whose touching history, still more than its exquisite beauty, makes every piece a precious memento. It was done by Japanese girls, with the object of securing to themselves an honorable livelihood. A lady missionary rescued one of the unfortunate young creatures to whom reference has been made, and taught her to do what is known as "drawn work." The girl devoted a part of her earnings to the rescue of several others, who learned the same pretty art, and are carrying it on for their maintenance. Japanese women, with their quiet, patient ways, have a special aptitude for needlework. These doilies, tray-covers, counterpanes, pillow-tidies and other articles, made of a delicately sheer, but very firm fabric, are adorned with rich and dainty patterns of a most ingenious variety of designs, and are veritable works of art. Many ladies present thought it a privilege to have the opportunity of purchasing these articles; and we give them this extended notice with the hope of inducing some readers of the GUARDIAN to whom Mrs. Hoy may not be able to show them, to become purchasers also.

At the evening meeting, which was conducted by Rev. Dr. Schaeffer, pastor of Zion Reformed Church, Mrs. Hoy delivered her lecture on "Womanhood in Japan." Those who have heard this lecture need not be told that it was listened to with eager interest. She prefaced it by singing a Japanese hymn, set to a favorite air by C. M. v. Weber, which suited well the easy flow of the language. For use in singing, the Japanese tongue compares favorably with the Italian, so long the chosen medium of vocalists, being even more soft and pathetic.

Both meetings were heartily enjoyed, and, it is hoped, have inspired fresh interest in our Church work in Japan.

W. M. S. SCHUYLKILL CLASSIS. (*Ida M. Keyser, R. Sec.*)—The executive committee of the Women's Missionary Society of the Classis of Schuylkill held its meetings in Reading January 18 and 19. On Friday evening a public meeting was held in Calvary Church, which was well attended. A kind reception was extended to the committee by the members of Dr. Good's congregation. Mrs. Rev. Mosser presided. Besides readings and duets, a very earnest and able essay was read by Mrs. Dr. Christman on the subject, "The Missionary Spirit a Natural Development of Maternal Love." She was listened to with deep interest and close attention.

On Saturday morning a business meeting was held in the parlor of the First Reformed parsonage. The business was transacted with great zeal. Discussions arose in which the members took active part, thus making the meeting very interesting. Encouraging reports were heard from the corresponding secretary, treasurer and all standing committees, which showed a great amount of work done and good progress. Mrs. S. A. Leinbach, of Reading, was appointed to prepare an essay for the annual meeting at Shenandoah, with Mrs. Kauffman, of Leesport, as secunda. On Saturday evening all returned to their homes with new inspirations and with the hope that God's richest blessings will crown our efforts in the work.

From the "Ram's Horn."—It is right for charity to begin at home, but she has not done her duty until she has gone all over the world.

We are not made rich by what we can get, but by what we can't lose.

Sometimes a prayer for a good meeting is not answered because there is bad ventilation.

Missionary and Dentist.—Dr. Jennie M. Taylor, niece of Bishop Wm. Taylor, has gone with her uncle to Africa, where he is making his fifth tour among the Methodist missions. She is a dentist, as well as a missionary, and is the first person combining those qualifications who has visited the Dark Continent.

South America.—There are, all told, men and women, about 400 missionary workers, connected with 16 missionary societies, on the continent of South America, with its population of 37,000,000. This includes ordained and unordained men, missionaries' wives, men and women teachers and lady helpers.—*Mid-Continent.*

The Use of Mistakes.—Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—*The Freeman.*

FIDELIA FISKE.

BORN the same year that Williams sailed for the South Seas, at twenty-seven years old, this noble woman went to reproduce in the land of Esther the system of instruction which at Holyoke, Massachusetts, made Mary Lyon's school for girls so famous. There are various types of bravery, and none more heroic than such as this refined and delicate woman displayed, as for Christ's sake she dared the unutterable filth and countless army of vermin encountered in the huts of Oroomiah.

When in 1843 she arrived in Persia, about forty schools had been opened on those plains; but for the most part reached, only the boys' and girls' school that Mrs. Grant had founded five years earlier, had dragged out a half-dead existence. It was for this humble daughter of Shelbourne, niece of the Syrian missionary, Pliny Fiske, to become the real pioneer of woman's education in Persia.

God laid it on her heart to lift up out of the horrible pit and miry clay of unspeakable degradation, Nestorian womanhood; but to do it she must herself go down into the pit. She saw that to raise womanhood, she must first lift girlhood to a higher level. So she began with the daughters, and courageously took measures to gather into a family school, a few whom she would cleanse and clothe, feed and train. She sought for six girls with whom to begin; and, while as yet she knew but one Syriac sentence, she used that to beg parents to "give their daughters." On the proposed day of opening, though fifteen day-scholars offered, not one "boarder" was secured. Mar-Yohanan, however, came, leading two little girls of seven and ten; and to this first "gift of daughters" additions were slowly made until they numbered twenty-five—all she could then accommodate.

Thus, on foundations laid in prayers and wet with tears, was reared that New Holyoke which has been to Persia a pearl of great price. For sixteen years she carried on her apostolic work, and when illness drove her home, her one wish was to get back to the land of the magi. Cancer ate at her vitals until, not yet fifty years old, she died, in 1864. Yet, while thus weary and worn, feeling this vulture gnawing at her heart, she not only pleaded ceaselessly for missions, but actually took the principalship of Holyoke, Mass., that with her dying hand she might still sow in youthful soil the seeds of missionary consecration.

Of Fidelia Fiske the venerable secretary of the American Board has said: "In the structure and working of her whole nature she seemed to me the nearest approach I ever saw, in man or woman, to my ideal of our beloved Saviour as He appeared on earth."

The work which began with the repulsive task of literally cleansing from filth and purging of vermin the very bodies of Persian girls, found its reward, when, in the three years from 1844 to 1847, an outpouring so copious visited her seminary that it could be compared to nothing but the first Pentecost. All the girls above twelve years were converted, and many of them became missionaries in these Persian homes. The school was so obviously blessed in lifting women above the low level of the donkey, and ennobling that character which is the secret of all betterment of condition, that persecution only showed its worth and multiplied its supporters, and so made necessary enlarged accom-

modations. During the closing days of Miss Fiske's stay in Oroomiah, ninety-three converted women, in one meeting, greeted her as first-fruits of a life whose motto was, "Live for Christ."

We may well thank God that, after for centuries being kept in the background, Christian womanhood is finding its true sphere of work, and wielding its golden sceptre of influence. Missions have shown the normal status of woman in the Church and in the world; and how closely her identification with her Redeemer is also linked with family life and social life, so that without her there can be no holy household nor reformed society! And her deep sense of infinite debt to Christ, not only for salvation, but for her redemption from her domestic and social thraldom, prompts her to undertake a mission to her degraded sisters in pagan, heathen and Moslem lands, which can by no one but a Christian woman be done at all. Perhaps God suffered zenanas and harems to be locked against men so that women might the more feel His providential call for their service to their sex.—*The New Acts of the Apostles.*

In His Name.—A King's Daughter has built a $12,000 annex to Bellevue Hospital, in New York. The simple legend, "In His Name," is inscribed in the stone walk at the entrance.—*Phila. Ledger.*

The Deadly Upas of the Soul.—What makes selfishness such a deadly sin is that it is such a self-deceiving sin. A thief knows that he is a thief; a liar that he has told falsehoods; but a selfish man does not know that he is selfish, hence he never repents of his sin, and it grows with his growth and strengthens with his strength.—*Western Recorder.*

A Woman Lawyer in Japan.—Madame Tel Seno is said to be the only woman practicing at the bar in Japan. She is not only diligent in her profession, but is actively engaged in promoting the advancement of Japanese women, having founded a training-school for them. She received her education in the United States.

SUGGESTIONS FOR PROGRAMMES.

A FRIEND says, "Give us some programmes for missionary meetings." We hope from time to time to comply with this reasonable desire, and should be very thankful to have our readers assist us in doing so. Wherever a new and impressive way of presenting old truths has been invented; wherever any instructive or inspiring exercise has been originated, there is something which the congregation possessing it should share with others, and we invite them to do so through the MISSIONARY GUARDIAN. The only requisite for such exercises is that they shall be not merely entertaining, but also educational and consistent with worship. Lively and animated features, but never degenerating into trifling, never so introduced as to foster a love for display, should be the rule in all such gatherings, even among the youngest children. Individual recitations, etc., may occasionally be desirable; but as a rule those exercises are best calculated to promote a real growth in interest which call into action the largest number. Dialogues and topical questions are often used, and are excellent.

The collection of missionary news is a very important feature of society work. Besides the regular reading of standard missionary literature, and of

periodicals, members should be urged to cull from every source facts and thoughts bearing upon missionary work. The secular papers furnish more paragraphs of this kind than would be supposed by those not in the habit of looking for them. It may serve more than one good purpose to cultivate this habit. Mothers and elder sisters who will take the trouble of setting the boys and girls at home at searching and cutting out such items, will do good service, especially if they will stimulate interest and curiosity by explanations and illustrations.

It might be well for a society to open a correspondence with some of our Home Mission fields. There is so much of novelty in what comes from a foreign land, that we are apt to find it easier, comparatively, to interest our members, especially younger ones, in Foreign than in Home Missions. Our society readings are likely to be most full and striking on the former than on the latter branch of the work. But the home work is of at least equal importance, and a little care spent upon becoming better acquainted with it will bring it very near to our hearts. Keep up with the increase in the number of Building Funds; find out where some of them have been used, and learn what good they are doing. Learn to sympathize with the trials and triumphs of the workers in some special field, and use this knowledge to kindle the enthusiasm of your society.

These desultory thoughts are thrown out as germs from which programmes may unfold. Many more suggestions might be made. Who will add to these, or will shape them into complete and available form?

"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD!"

THIS conflict of the Church with her spiritual foes is rapidly assuming a world-wide magnitude. The Church must never fail or even falter; she must gird herself for the final struggle, and with God's help, she must and will win. The success of the missionary enterprise will be, in itself, the invincible apologetic argument of our age; this will be the weapon which can so easily subdue and silence scepticism. There is no mightier antidote to infidelity than reality. The manifest power of the gospel in its missionary triumphs will vindicate Christianity before the eyes of a wondering world. It will be the nearest possible counterpart of the revealed personality of Christ Himself, before which skepticism can never hold its ground.—*Rev. Jas. S. Dennis, D. D., in "Foreign Missions after a Century."*

The Best Husband.—No man, in my opinion, can be the best husband until he is the minister of his family. As the home is the first church, so the husband is the first minister. He is the high priest of that home; his wife, high-priestess.—*Dr. Parkhurst.*

Fair, yet Terrible!—A learned Hindoo was asked recently which branch of the operations of missionaries he feared most? "It is not your books," he answered, "for these we can refuse to read. It is not your schools, for we need not send our children to them. It is not your preaching, for we can avoid hearing it. It is your medical missions conducted by Christian women who visit us in our households. They are winning our hearts and homes. When these are won, we are defenceless."—*Rev. Jos. Cook.*

THE CHILDREN'S PAGE.

Giving.

What will you give up, children?
For Jesus Christ's dear sake?
What offering from your young lives
Will each one gladly make?
He gave up heaven, and came to you!
Then what, for Him, can you not do?

What will you give up, children?
Something you love quite well?
Some pleasure, or some precious thing,
Which none but you can tell?
He gave His life that you might live!
Then what, for Him, can you not give?

What will you give up, children?
Yourselves, and all you own?
Just to belong to Jesus Christ,
His children, His alone?
He gave Himself, your Saviour true,
Now give yourselves—ah, will not you?

—*Jennie Harrison, in Chr. Intelligencer.*

The A B C of Missions.

A sk of me, and I will give thee the heathen for thine inheritance. Psa. 2. 8.

B ehold, I have set before thee an open door and no man can shut it. Rev. 3. 8.

C ome over into Macedonia and help us. Acts 16. 9.

D eclare among the people his doings. Psa. 9. 11.

E very knee shall bow to me and every tongue shall confess to God. Rom. 14. 11.

F or the earth shall be filled with the knowledge of God. Hab. 2. 14.

G o ye into all the world. Mark 16. 15.

H ere am I, send me. Isa. 6. 3.

I, the Lord, will hasten it in his time. Isa. 60, 22.

J esus answered, *Now* is the crisis of this world. John 12. 31.

K ingdoms of this world are become the kingdoms of our Lord and of his Christ. Rev. 11. 15.

L o! I am with you alway, even unto the end of the world. Matt. 28. 20.

M any shall come from the East and the West. Matt. 8. 11.

N ot by might, nor by power, but by my Spirit, saith the Lord of Hosts. Zech. 4. 6.

O bey all things whatsoever I have commanded you. Matt. 28. 20.

P ray ye therefore the Lord of the harvest, that he would send forth laborers. Luke 10. 2.

Q uit you like men, be strong. 1 Cor. 16. 13.

R edeeming the time. Eph. 5. 16.

S urely the isles shall wait for me. Isa. 60. 9.

T hy sons shall come from far, and thy daughters shall be nursed at thy side. Isa. 60. 4.

U nto the uttermost parts of the earth. Acts 1. 8.

V erily, verily, I say unto you, whatsoever ye shall ask, he will give it unto you. John 16. 23.

W e do not well, this is a day of good tidings and we hold our peace. 2 Kings 7. 9.

X cept they be sent. Rom. 10. 15.

Y e have not chosen me, but I have chosen you and ordained you that ye should *go*. John 15. 16.

Z eal of the Lord of hosts will *perform* this. Isa. 9. 7.

This alphabetic arrangement of texts may be used in various ways in mission bands; either to spell out mottoes, etc., or at roll-call, each member may respond by repeating the text that begins with the initial of his Christian name. In spelling mottoes it will be well for the older children to look up other texts, in case the same letter is used more than once.

A Sad Story Respecting Japan.

THE first chapter of the history of missions in Japan is a very sad one.

Japan became missionary ground as

early as the days of the Reformation. Portuguese missionaries, led by the zealous Francis Xavier, went there in 1550 and met with wonderful success. They made thousands of converts, some of whom were men of rank. Their work was mainly in the southern provinces. For fifty years the good work went on, and there is no telling what Japan might have become had it not been for the folly and sin of the missionaries themselves.

These missionaries were Roman Catholics. Some were tricky Jesuits and others were selfish monks. They thought that the quickest way to Christianize Japan would be to conquer it and bring it under the civil power of the Pope, and then make Christianity the state-religion. To bring this about they actually laid their plans to overthrow the Japanese Government. How short-sighted this was! So long as they taught Christianity, they were tolerated and even welcome but when they taught treason they must die. The Emperor of Japan at once commenced a terrible persecution, which lasted twenty years and ended in the complete overthrow of Christianity. The cruel work was finished on the island of Simabarra. An armed defence was here made by the Christians, and after a siege of three months all of them, 37,000 in number, of all ages, were put to death. Over their martyr graves were set these terrible words of warning:

"*So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan.*"

Then was passed the law punishing with death any one who dared to profess this religion. To show their hatred of Christianity and to keep the young in dread of it, the people, once every year, brought out a large wooden cross and trampled upon it. In these ways each generation was taught to despise and hate Christianity, and to associate it with trickery, deceit, conspiracy, rebellion and all forms of evil.

From that day onward for over two hundred years, from 1624 to 1854, the gates of Japan were closed to all foreigners. But in 1854 the United States succeeded in making a treaty with Japan, and great changes are now blessing that Sunrise Kingdom.—*Gospel in All Lands.*

A Parable of Life.

A striking illustration of the danger of too great a burden of treasures in times of peril is given in the history of the flight of Cortez and his army from the city of Mexico, on that fearful night when the Aztecs compelled the invaders to escape for their lives. The vast masses of gold that had been accumulated were more than could be carried away, as each soldier would have to fight his way through the hosts of their enemies. Each man was allowed to take what he would, but their commander warned them of the danger of overloading; for, said he, "He travels safest in the dark night who travels lightest." The more cautious ones heeded the advice so given, but others were less self-restrained. Some bound heavy chains of gold about their necks and shoulders, and some filled their wallets will the bulky ingots, till they literally staggered under their burdens. The experience of the conflict that ensued demonstrated the wisdom of the advice of the commander and the folly of those who failed to heed it; for all such became an easy prey to the lance of the Aztecs. The time had come when to save life all else must be abandoned; and the event showed that on that fearful night, poverty itself was the greatest riches. —*Daniel Curry, LL.D.*

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. V. APRIL, 1895. No. 4.

STUPENDOUS.

JUST now there is on foot a stupendous project by which it is proposed to bring the products of the Great West into the markets of the world more easily and with less expense. This is nothing less than a ship canal from Albany, New York, through the lakes and rivers of our northern border. So that the great cities of the northern lakes will be seaports as well as New York, Boston or any of the cities on the Atlantic. If this project is carried out Duluth will become a city of vast importance, as vessels will be loaded with grain in that city and will deliver the cargo in Liverpool without reloading. This canal, we are told, with its locks, will be the engineering wonder of this progressive age. The company is being formed and State legislatures are asked for franchises, while the general government is moving in a way to help along the project. The enormous sum of $150,000,000 is the capital of the company. The stupendous undertaking to build this canal is not the only or even the most important feature in the movement. The large sum of money required to open the canal is a mere trifle as compared with the increase of trade that it will bring about with the great Northwest. There are many people in the United States who have a very inadequate idea of the extent of the territory west and northwest of the great chain of northern lakes. From St. Paul and Minneapolis there stretches a plain of a thousand miles to the Rocky Mountains, while to the northwest, into the Winnepeg region, and westward, the stretch is as much as twelve hundred miles. We are told that this immense region is rapidly becoming one vast wheatfield. The freight charges have always been high, so that the farmer on these western plains has been at a disadvantage, as his product had to be—much of it at least—transported by cars. When this canal is constructed there will be opened up almost a new world to the northwest. Cities will grow up in a day almost along this water highway, while on the plains there will spring up towns and cities as by magic.

Now then, if men are spending $150,000,000 to open up this waterway, and are laying the foundations for material prosperity, what are the churches doing in order to be ready to lay hold upon this new development? What is our Church doing so as to do her share of the work in evangelizing that new region and hold it for Christ? To the Northwest are going many Germans and Hungarians. They are there in scattered colonies, but every year adds to their number. These Germans especially have been calling for ministers. They belong to our Church. They need our sympathy and help. We are morally bound

to look after their spiritual welfare. We now have one Hungarian missionary in the far Northwest. He seems to be encouraged with the work. Shall we lay deep and well the foundations for future work in that far-away region? Now is the time that plans should be matured for substantial work there. This does not depend so much on the large number of missions as upon a less number firmly established, as centers of operations. Our Board should at once take steps looking to the organization of English congregations in Detroit, Toledo, Duluth, Minneapolis, St. Paul and Dubuque. Churches are needed in these cities. They are not over-churched, but really need additional churches. The time has come when these cities should be occupied, even if not quite so many new churches can be established in the large cities of the East, where we already have a number of churches. To become quite strong in a few cities may be a good thing; but the Church will have more influence for good if she extends her borders and plants her missions in the growing cities of the West. What will we do with the growing West? Will we take possession or let slip the opportunity? The Church must answer. F.

GERMAN-ENGLISH MISSIONS.

THERE is a movement on foot in our Church looking to the special training of young men for what is called German-English work. By this is meant that we need men who can officiate in both languages, so as to hold the material in such congregations that are in a transitional state. We have no doubt but that some good will grow out of this movement. Indeed, all such movements have some elements of strength in them and are productive of some good. We usually like to agree with our brethren, and say "Amen" to every movement that looks towards the up-building and strengthening of the Church. But we must confess that we have our doubts with regard to this particular movement; that is, we have our serious doubts as to whether it will ever bring about the results that are hoped for it by those who are more directly interested in the movement. We believe that where there are congregations of Pennsylvania Germans, and the transition period is at hand, a minister who can preach fairly well in both languages can do good work in the way of making an English congregation of it. Even then his English must be good. The same is true of a foreign German congregation, if it happens that a man can be found who is equally good in both languages, which is, however, very seldom the case. The foreign Germans want a man who can speak the pure German; the English people want a man who can speak pure English. Very few such men can be found. But, aside from the matter of language, pure and simple, we are of the opinion that the German-English movement can never be made a success in city work. You cannot get Germans to go to an English church, and *vice versa*. We mean now in a general way, so as to build up a vigorous congregation. We see Dr. Stern takes much the same stand in this matter in writing about a German-English congregation in Cleveland. We are convinced that the true policy for our Church is to establish German churches in the large cities, wherein the Germans settle in sufficiently large numbers. By the side of these German churches plant English churches, and as the children of the Germans become English get them into the English churches. And to make this latter movement a success, there must be a good deal more unity of feeling

and a seeing eye to eye than there has been heretofore. The language question has been a wall of separation between us too long. There should be no jealousy between us. We are all of the same household of faith, and should see eye to eye in things pertaining to the prosperity and advancement of the Church. A very great point would be gained if all the missions, German as well as English, could be brought under the same Board. The General Board, as now composed of German and English members, would be disposed to do the fair thing to all concerned, and if the Germans had their Missionary Superintendent, who could oversee the German work, and then all be united under the General Board, we feel confident a greater work would be accomplished. But such a thing cannot be for the present, we suppose. Until such a time when this can be done, let the German Synods do all they can to establish German missions in the large cities. It would be well if the English portion of the Church could help to establish more German missions, because the competition between the German churches is not nearly as close in the large cities as between the English churches. In all cities of over 20,000 people we can establish an English congregation, without interfering with any other church. It is a well-established fact that the larger the city the fewer the churches proportionately, and that in all the large cities there is abundant material for the establishing of additional congregations. It is true, also, that in all these cities there is material that belongs to us, and we should stand ready to use it for the glory of the Master.

We firmly believe that if English and German could labor together for the establishing of more missions purely German and purely English, more could be accomplished than by trying to establish *German-English* missions. We do not wish to be understood as being opposed to the German-English movement; but we cannot but say that we firmly believe that the better plan would be to let all the missions be one or the other, either German or English. We firmly believe that it is the wrong policy to attempt to establish *German-English* missions in the large cities. We do not believe that in the cities the movement will ever be a success, at least not such a success as is claimed for it. In the smaller towns and country districts it may be a success. F.

THE MASTER HATH NEED OF HIM.

WHEN our Lord was about to make His triumphal entry into Jerusalem, He sent a disciple for a certain colt, a young ass, on which man had never ridden; and when the owner said, "Why loose ye him?" the simple answer was, "The Master hath need of him," and that ended the matter.

Sometimes, when the Board calls to its service the popular pastor of a charge, the people cry out against it, saying, "Why loose ye him?" Our best answer is, "The Lord hath need of him."

It is a well-known fact that certain men are specially fitted for certain work. In music, one man can do wonders with a horn, but nothing at a keyboard. In law, one man is a safe adviser, but not much of a pleader. In the Consistory, one man is a financier, while another is remarkable as a teacher or leader. One minister is a preacher, while another has special talent for business.

Now it is very plain that every man should be put where he can do most and best for the Church. Every man of business acts on this principle in placing his hands. Even parents do so with their children, as well as railroad companies with their men. So the Lord called Abraham to Canaan, because of his fitness to do the Lord's work there. "Separate me Barnabas and Saul," said the Spirit, because these men had certain qualifications for that certain work. So the Church to-day does, or at least she tries to do it, calling certain men to fill certain places, because of fitness for the work; and so the pastor becomes a professor, and the elder becomes a financial agent.

Another principle must rule. The individual interest must yield to the general good. It is a sad experience in family life when the oldest child must go out to make it easier for the rest. It is a sore trial when the Sunday-school class must give up a favorite teacher that the school may have a superintendent. And what tears and protests in the congregation, when the pastor is called to another field! But the school is more than a class, and a college is more than a charge. Danville must yield to Tiffin, and Hanover to Lancaster. The general good is more than the individual good.

But it is equally true that the individual good is bound up in the general good, and gains only as the general good is served. Therefore, the class should cheerfully give a teacher to become a superintendent, and feel honored in the giving; and the congregation may well be pleased that they have a man who is needed elsewhere.

Why do ye loose him? Never mind; it is all right. We are sent by the Master, and He needs him. Let us take him for this special work. You need him, of course; but almost any fair man can do your work, while very few men can do this special work.

Paul gives you a bit of good advice worth noting here. "Look not every man on his own things, but every man also on the things of others;" *i. e.*, be not selfishly concerned, but broad-minded. Self is important, but you must look abroad and consider all interests. Our Lord looked not merely on Himself; He looked also on us. "Let this mind be in you which was also in Christ Jesus." W.

LETTER FROM MISS HOLLOWELL.

Sendai, Japan, Feb. 9, '95.

DEAR FRIENDS:—

Wei-hei-wei is taken and the whole empire of Japan is in a state of rejoicing. Flags are floating everywhere in Sendai, and on Monday a number of the schools here will celebrate in honor of the victory. This is a great day for Sendai, for it was General Sakuma and the Sendai soldiers that took Wei-hei-wei. It does seem wonderful how the Japanese are winning every place. They say they are going straight to Pekin now—only one more place and they will be there. We have several friends among these soldiers, and we cannot but wonder how they are faring. The father of one of our former girls has been killed in this war. This will be sad, sad for O Yoshi San, for she was her father's favorite child. Perhaps, however, she will look upon it as a favor to have her father die for her country.

There was an article in the *Japan Mail* of a few days ago which I thought the home folks might enjoy. It is headed:

"*Suicide of an Officer's Wife.*"

"The Tokyo papers report the suicide of the wife of Lieut. Asada, who was killed in the last Manchurian campaign undertaken by Gen. I— in order to recover Feughwau. Mrs. Asada was a daughter of Major Okami, who commanded the third battalion of the Maruyama force. She was brought up under a rigid system and had only married the lieutenant the year before last. She was very virtuous, and was regarded by all who knew her as the model of a soldier's wife. The lieutenant held his commission in the battalion commanded by his father-in-law, and it was from her father that the young widow received the tidings of her husband's death. After writing an account of the battle, the letter went on to this effect: "I was watching what was going on from an elevation, and was exceedingly pleased at Asada's bravery and the gallant stand made by him against great odds. He was truly worthy of being my son-in-law. As the fighting grew fierce, I learned subsequently to my extreme sorrow that he had fallen. It was a glorious death for a warrior, however, and I felt that I was wrong in mourning it. You were fortunate in having married such a gallant and loyal officer, and ought to be highly satisfied. But as women are generally prone to be carried away by sentiment, I enjoin you to keep firm. Remembering how your husband died a noble death, you ought to take a decisive step." The first thing Mrs. Asada did on receiving the above intelligence was to cut off her hair. She then wrote to the father of her deceased husband in Sendai, who at once came down to Maruyama, where Mrs. Asada was living, staying just long enough to make necessary arrangements. On his return the young widow wrote to her aunt, who resided some distance away, and informed her what she intended to do. On the day of her death she cleaned her house thoroughly, and on the evening of the 20th ult., setting her husband's portrait in the alcove, she seated herself before it, beautifully dressed, and stabbed herself in the throat with the dagger given to her by her father on her marriage. She was only twenty-one when she died. She must have kept her presence of mind admirably to the last, for the police called in to perform a coroner's inspection, are said to have been greatly astonished at the clever way in which she had committed suicide. This case shows us that the old *Samurai* spirit has not yet abandoned the breasts of many Japanese men and women. This is, if we remember rightly, the first instance of the wife of a military man taking her own life on hearing of her husband's death, but we doubt not that others, similarly placed, would be ready to do as Mrs. Asada did."

Judging from what our girls think and say about this story, I feel sure that although they would not do this, they all admire Mrs. Asada's course.

Not long ago the head of an officer from Sendai was brought here to be buried. There was quite a ceremony connected with the funeral.

There is quite a large body of soldiers in Sendai now. I don't know where they came from. They are drilled regularly out on the plains, and seem in excellent training. The ladies and tailors are busy knitting stockings

and making clothes for the soldiers. Everywhere you go it is the war, and every body seems confident that they are going straight to Pekin.

Sincerely,

MARY COMFORT HOLLOWELL.

NOTES FROM THE FIELD.

BY REV. D. B. SCHNEDER.

January.

—For the month of December seven baptisms were reported in connection with the direct work of the mission. Besides these there were others in the self-supporting churches, and in connection with the Mission Committee of Miyagi Classis. There are three channels of operation in our work; the self-supporting churches; the Classical Mission Committee, which is composed of three Japanese ministers and three missionaries, and to whose treasury both the mission and the Japanese believers make contributions, and the work controlled by the mission alone. This last is called the direct work of the mission.

The average contribution per member was 22 *sen.* This was a higher average than is usual, owing to special contributions for Christmas observance. The percentage of attendance at services was sixty.

—Recently a former English resident of Sendai was appointed war correspondent of the *London Times.* In looking around for a good interpreter he decided to employ Mr. Chotaru Tamura, one of our theological students. The remuneration is fifty *yen* per month and expenses. Hitherto Mr. Tamura has been supporting himself by teaching four hours per day in a private school, for which he got five *yen* yer month—just enough to keep body and soul together, and withal he knew his lessons well, and did much active Christian work besides. We have the confidence that he will keep his promise to come back to the school after the war is over, and become all the better a man for his war experience. He is now in Manchuria.

—Rev. D. B. Schneder, who for six years was superintendent of the Sunday-school of the Sendai Church, resigned his position on account of the pressure of other duties, and Rev. S. S. Snyder was elected by the congregation in his stead.

—The soldiers of the Sendai garrison are now in the field, having landed on Chinese territory about the twentieth. Among them are a number of Christians, several of them officers, and the rest privates. We think of them and pray for them. It is reported that on the 29th or 30th they took part in the assault on Wei-hai-wei. Particulars of the battle are not yet to hand.

—The Sendai garrison as a whole is making a good name for itself for orderliness, seriousness and general good conduct. Also the coolies who went with the army from Sendai compare very favorably with others of the same class. While they were quartered at Hiroshima, the military head-quarters, they voluntarily placed themselves under military regulations. They appointed some of their own number as sentinels, who, armed, not with muskets and swords, but with stones (after the ancient custom of arming policemen) required everybody to be in by 6 P. M., thus preventing almost all carousal.

—The month of January has made many earnest and waiting hearts in Japan hopeful. The cause of it is an extraordinary movement in the army. Recently Rev. H. Loomis, agent of the American Bible Society, obtained permission to distribute gospels among the soldiers at Hiroshima, and much Christian work has been going on among them without let or hindrance. Next Rev. Loomis applied for permission to distribute the Scriptures among the soldiers of the Tokyo garrison and of the Imperial Guard. In response to this request he was called to the emperor's palace, where Prince Komatsu, commander-in-chief of the Imperial Guard, and cousin of the emperor, not only granted the request, but thanked Mr. Loomis for his work of Bible distribution. This is virtually the emperor's sanction of direct Christian work among the soldiers. Later Mr. Loomis received permission to distribute Bibles in all the garrisons of the empire. In some of the garrisons, also, Christian preaching is allowed. He will distribute in the Sendai garrison in February.

—What makes this so remarkable is the fact that until recently the military has been most conservative, and decidedly hostile to Christianity. To hear that Christian preaching is not only allowed, but positively encouraged, makes us, who knew the situation before, rub our eyes to make sure that we are not dreaming. One reason for the change is no doubt the revision of the treaties. Another and more potent reason is that the military officers have been watching the Christian soldiers, and have found them better behaved, more obedient, braver in battle and more fearless in the face of death than others. Hence they believe it good to encourage Christianity, instead of trying to root it out as before. This is publicly asserted by secular papers. But we dare believe that there is a still stronger force at work, and that is the Holy Spirit working upon the hearts of the Japanese people at this peculiar stage of their history. We may hope that there are perhaps great things in store for those who are laboring and longing and praying for the salvation of Japan. May God grant it. Let all God's people in the home-land pray for it. Pray for Japan now, and pray earnestly.

—Prince Arisugawa, who stood next to the emperor in position, and who led the imperial forces in the War of the Restoration and in the Saigo Rebellion, passed away on the 15th inst. He was a man of great ability and excellent qualities of character. Japan, especially in the present crisis, sustains a serious loss in his death.

EFFECTS OF THE WAR IN JAPAN.

THE question has frequently been asked, What will be the effect of the war upon the work of Christian missions in Japan? While it hitherto has been impossible to forecast the results, it has been the steady faith of Christians in this country that in some way God would control the wild spirit of war to the advancement of His cause and kingdom. It is with the most profound gratitude that at this early date, the war still bitterly raging, we are permitted to see clear indications that this Christian faith is not vain.

The Seventeenth Report of the Council of Missions, co-operating with the Church of Christ in Japan, commences with the following words: "The cumulative results of recent events in Japan is, on the whole, an intensified

popular prejudice against Christianity. The back-ground is dark enough to bring into relief whatever of brightness there may be in the scene." These words were written several months ago, while the Treaty Revision hostility was still rampant, and the Buddhist opposition seemed to be in the ascendant. But now, a few months later, mark the change. The revision of the treaties has come to be an accomplished fact, and foreigners are accorded larger liberties and privileges than before. The immediate effect has been to allay the anti-foreign feeling. This was the feeling that arrayed the "opposition," against the liberal policy of the government, and caused so much trouble. God, in His gracious providence, has eliminated this element of disturbance from the political sphere. In addition to this evil the Buddhist priests and scholars were most vehement in their denunciations of Christianity because of its alleged spirit of disloyalty to the government, and their vociferous denunciations were not without effect upon the public mind. Now note how God blasts them in their seeming "hour of might."

The military authorities, intensely conservative, bitterly opposed to Christianity, suspicious of its effect on the fidelity and efficiency of the soldiery, regarded the conduct and bravery of the Christian soldier with a close and misgiving scrutiny. As the result of a wide and indeed prejudiced observation, they were compelled by facts to accord to the Christian soldier the meed of better behavior in general, fuller conformity to military discipline, greater bravery and less fear of death in battle than the non-Christian. This was a revelation in the face of Buddhist aspersions.

To the military authorities, regardless of its character as the true religion, they discovered in Christianity a discipline for the making of obedient, brave and fearless soldiers, and as such they accorded it their favor and encouragement.

What next followed was of such character that Rev. D. B. Schneder says, it "makes us, who knew the situation before, rub our eyes to make sure that we are not dreaming." Bibles and portions of the Scriptures are, with governmental approval, distributed by the tens of thousands among the soldiers, and Christians are allowed to hold services and preach and do Christian work among them in their barracks and places of rendezvous. These Bibles are, for the most part, gladly received, and multitudes listen to the proclamation of the word of life.

Thus are we beginning to see some of the effects of the war upon the work of Christian missions in Japan. God is using it to demonstrate the efficiency of Christianity to qualify man for his duties in life, and at the same time to overwhelm with confusion the false accusations of its enemies. We wonder what the Buddhists think now of their labored efforts to convict Christianity of a spirit of disloyalty?

Is not God in this wondrous revelation of His providence reiterating with renewed emphasis His marching orders—"*Forward?*" C.

THE STORY OF MARIA PEABODY.

YEARS ago, in the island of Ceylon, the native Christians decided to build a church. When the offerings for this purpose were being made, all were amazed when *Maria Peabody*, a lone orphan girl, offered to give the land on

which to build. It was all she owned in the world; it was her marriage portion, and in parting with this, she, in the eyes of the natives, renounced all hopes of marriage. In reply to a remonstrance, she said: "I have given it to Jesus, and, as He has accepted it, you must." She had been a beneficiary in the girls' school at Oodooville.

Some one in the United States had been for years contributing twenty dollars a year for the support of this young Hindu girl; but the donor was unknown. The Rev. Dr. Poor, a missionary in Ceylon, visiting America, longed to ascertain who was the faithful sower, and report the wonderful harvest. Finding himself in Hanover, N. H., preaching to the students at Dartmouth College, he happened in conversation to hear some one speak of Mrs. Peabody, and repeated: "*Peabody*—what Peabody?" "Mrs. Maria Peabody, who resides here,—the widow of a former professor," was the answer. "Oh! I must see her before I leave," said the earnest man, about to continue his journey. The first words after an introduction at her house were: "I have come to bring you a glad report, for I cannot but think that it is to you we in Ceylon owe the opportunity of educating one who has proved as lovely and consistent a native convert as we have ever had. She is exceptionally interesting, devotedly pious and bears your name."

"Alas!" said the lady, "although the girl bears my name, I wish I could claim the honor of educating her; it belongs, not to me, but to *Louisa Osborne*, my poor colored cook. Some years ago, in Salem, Mass., she came to me after an evening meeting, saying: 'I have just heard that if anybody would give twenty dollars a year, they could support and educate a child in Ceylon, and I have decided to do it. They say that along with the money I can send a name, and I have come, mistress, to ask you if you would object to my sending yours?'" "At that time," continued the lady, "a servant's wages ranged from a dollar to a dollar and a half a week, yet my cook had for a long time been contributing half a dollar each month at the monthly concert for foreign missions. There were those who expostulated with her for giving away so much for one in her circumstances, as a time might come when she could not earn. 'I have thought it all over,' she would reply, "and concluded I would rather give what I can while I am earning, and then if I lose my health and cannot work, why, there is the poor-house, and I can go there. You see they have no poor-houses in heathen lands, for it is only Christians who care for the poor.'" In telling this story Dr. Poor used to pause at this point, and exclaim: "To the poor-house! Do you believe God would let that good woman die in the poor-house? Never!" We shall see.

The missionary learned that the last known of *Louisa Osborne* was that she was residing in Lowell, Mass. In due time his duties called him to that city. At the close of an evening service before a crowded house he related among missionary incidents, as a crowning triumph, the story of *Louisa Osborne* and *Maria Peabody*. The disinterested devotion, self-sacrifice and implicit faith and zeal of the Christian giver in favored *America* have been developed, matured and well-nigh eclipsed by her faithful *protégé* in far-off, benighted *India*. His heart glowing with zeal and deeply stirred by the fresh retrospect of the triumphs of the Gospel over heathenism, he exclaimed, "If there is any one present who knows anything of that good woman, *Louisa Osborne*, and will

lead me to her, I shall be greatly obliged." The benediction pronounced and the crowd dispersing, Dr. Poor passed down one of the aisles, chatting with the pastor, when he espied a quiet little figure apparently waiting for him. Could it be her? Yes, it was a colored woman, and it must be *Louisa Osborne.* With quickened steps he reached her, exclaiming in tones of suppressed emotion, "I believe this is my sister in Christ, Louisa Osborne?" "That is my name," was the calm reply. "Well, God bless you, *Louisa;* you have heard my report, and know all; but before we part, probably never to meet again in this world, I want you to answer me one question: What made you do it?" With downcast eyes, and in a low and trembling voice she replied: "Well, I do not know; but I guess it was my Lord Jesus."

They parted only to meet in the streets of the *New Jerusalem;* for the missionary returned to his adopted home, where, ere long, the loving hands of his faithful native brethren bore him to his honored grave. The humble handmaiden of the Lord labored meekly on a while, and is ending her failing days, not in a poor-house, verily, but, through the efforts of those who knew her best, in a pleasant, comfortable Old Ladies' Home. "Him that honoreth me, I will honor."

Maria Peabody, of Ceylon, did not fail of marriage, because she gave her marriage-portion to the Lord. A young theological student, himself a beneficiary, sought and won her. After the completion of his studies, he with his wife was stationed in a district called Alavertty. Then, the people were nearly all idolaters; now, there is a church of forty members, an inquirer's class, a large Sunday-school, and five or six day schools with several hundred scholars, to whom the Bible lessons are regularly taught.—*Selected.*

STARTLING FACTS.

—The people in India, holding hands, would reach three times around the globe at the equator.

—Put the people in a single file, allow three feet of space for each to walk in, and, walking at the rate of ten miles a day, it would take them forty years to pass a given point; or, walking five miles a day, with the present increase of population by birth-rate, the great procession would never have an end.

—Could you put the women of India in a column eight deep, and allow a foot and a half for each woman thus walking in lock-step, you would have a column reaching eight times across the continent of North America.

—Could you put the children of India in a column four deep, allowing a space of two feet for each child to walk in, you would have a procession reaching five thousand miles; and, walking five miles a day, it would take them two and three-quarter years to pass a given point.

—The widows of India would outnumber four cities like London, England. Give to each a standing space of one foot, standing ten abreast, and this closely packed column would reach the full length of New York State. The common term for widow and harlot in Bengal is the same. One in every six of the females in India is doomed to a desolate, degraded life.—*The Golden Rule.*

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

ITEMS FROM THE FIELD.

—Our missionary at Braddock, Rev. Kline, has had a severe spell of typhoid fever, which greatly hindered him in the work which he had mapped out for the winter months. We are glad to say that he is improving and will soon be at work again.

—The McKeesport, Pa., mission is still vacant. Bro. C. W. Dewitz had gone there, and we hoped that he would be the man for the place; but it seems there was not the mutual feeling between pastor and people that should have been, and so the brother left the charge before he was ordained or installed. We are sorry that the good brother could not see the way open to remain.

—Mr. Daniel Burghalter, now of the Theological Seminary at Tiffin, O., has been called to the English mission at Lima, O. He has accepted the call, and as soon as he graduates from the Seminary, he will take charge. He will find plenty of hard work; but we feel assured that he will meet with success.

—The people of the Johnstown mission have extended a call to Rev. Dr. Yockey, of Xenia, Ohio, to become their pastor. We hope he may accept the call; but at this time we are not in a position to know what he will do. It is a field of great possibilities for any active and self-sacrificing pastor.

—Missionary Neikirk, of Hamilton, Ohio, has been doing some faithful work in the way of strengthening the membership of that mission. He also has been making extensive repairs on the church building, something that was very much needed. A few weeks ago the building was re-dedicated. The membership is greatly encouraged as the outlook for the congregation is very good.

—Word comes from Lima that the old chapel has finally been sold for the sum of $1400. This seems a small sum of money for a property so good as that is; but when we remember that it is situated on Hog Creek, in a very undesirable locality we might know that it could not have sold for more. We are thankful that the old building is finally disposed of.

—The mission at Columbus Junction, Iowa, has lately been strengthened by the addition of *fifteen* members to the St. Paul congregation. The outlook for the mission is decidedly favorable. The young pastor, D. A. Fouse, has much to encourage him. A number of these persons were heads of families.

—The mission at Columbus, Ohio, is growing rapidly. Since the dedication of the new chapel, some fifty have been added to the membership. Pastor Seemen, in a letter, tells us that there will be an addition of at least thirty more by Easter. This is but another proof that it pays to plant missions in the large cities. We must go where the people are.

—The mission at Cheney, Kansas, has been prospering under the pastoral care of Bro. Casselman. An addition of eighteen new members has given new courage to the membership and has greatly strengthened the mission. The missionary thinks that a division of the field would be of great advantage

as the congregations now composing the field are too far apart to be well served.

—The English mission at Ft. Wayne, Ind., will dedicate its new house of worship on April 21st, and the mission chapel at Lima will be dedicated on March 31st, the last Sunday of the month. Thus the good work goes on. All that is needed is that the Church stand up manfully and faithfully to the home work. Never did the missions deserve the care and support of the Church more than at present.

—The mission at Lyons, Kansas, is without a pastor and has been since last November. The people in this mission have suffered much because of the failure of the crops for two years past. Some families have moved to other sections, but those remaining are still hopeful and are willing to work if some one will come among them to minister to their spiritual wants. Who is the man who will offer himself for this work? There are good people here who should not be neglected.

—Our people in Rush and Ness counties, Kansas, have had a hard time this winter. At Otis and Ransom where we have congregations, the crops were almost an entire failure last year and, as they were only beginners, many of them, the hard times oppress them very much. Here we should have a missionary who could preach in English and German, as both languages are needed. Who is the good brother who will take this work?

—The mission at Holton, Kansas, is oppressed with a debt which hangs as an incubus over the field and greatly retards its progress. The mission owns two lots in the town which would greatly relieve it if they could be sold. But at this time the sale of lots is almost an impossibility, while the interest on the debt must be met. It is hoped that the debt can be carried until times get better when the debt can be lifted.

—Pastor Love has been making great progress in Kansas City during the past year. He writes us that they are making strenuous efforts to sell the chapel property and re-locate the mission. It is exceedingly difficult to sell property, however, and it may be some time before this can be brought about. The membership has reached a figure again as high as in the palmiest days of the mission. The Church will be glad to hear this good news from Kansas City.

—Bro. Wagoner, at Turtle Creek, Pa, writes that they are greatly in need of a new church. The membership has been gradually growing; but the old church property is not favorably located so as to sell readily. He still has faith that in the near future they can sell the old property and purchase a new lot and erect a new chapel. When this is done, he thinks, success will be assured.

—Dr. Kendig writes from Chicago that Bro. Lantz had returned from his Eastern trip. He procured in cash and subscriptions a nice sum of money towards the erection of the chapel on the West Side. The amount secured is about one-fourth of the expected cost of the chapel. That is an encouraging sum to start with, but not at all sufficiently large to erect the chapel. The "*Synod of the Interior*" voted a sum which makes an average of about *seven* cents per member. Would almost be willing to pledge ourselves that every cent of this amount will be paid. The Ohio Synod votes $800 which is an

average of about *three and a half cents* per member. The Pittsburg Synod authorized an agent to visit its fields and collect $800. The Potomac and Eastern Synods promised, if we mistake not, to hold collections or rather asked the pastors to take up collections so as, together, to give $3000. May we not ask the pastors that these collections be taken for this cause? We must have that chapel or abandon the whole project, and must have it soon, too. And we beg the Pittsburg brethren that they do not ask the Board or the Mission to come into the charges to collect so small a sum. The expenses of an agent to visit all the fields would be too great. Hold your collections and send in the money. The same with the Ohio Synod. Brethren, please attend to this matter so that the chapel can be commenced this Spring and completed during the Summer. That is the *one* thing that will establish the Chicago mission. Let us not forget to hold these collections. F.

A FEW FACTS.

—From June 20th, 1893, to March 5th, 1895, almost a year and nine months, there was paid to Treasurer Reber for Harbor Missions the sum of $818.01. This *astounding* sum was paid by *eight* Synods. Of this sum the English Synods paid $416.19 and the German Synod, $401.72. The amount required to carry on the mission during this time was $1750. How was the missionary at the port of New York paid during this time? We answer by money that belonged to the English missions. This is wrong, and should not be carried on in this way any longer.

—From June 20th, 1893, to March 5, 1895, there was received by Hungarian Missions the sum of $3483.93. This was a sum just a few dollars in excess of what was needed to pay the missionaries during that time. Of this sum the women of the Church sent in $557 68. We are glad that the women are doing such a noble work for the Master. Let them push the work and give proof of what many have claimed—that they have a great work to do in our Church.

—We are constrained at this point to ask, What is wrong with the Pittsburg Synod? We have before us the figures from the Treasurer of General Synod. In this report, from June 20th, 1893, to March 5, 1895, Pittsburg Synod did not pay one cent to *Harbor Missions*, and only $134 00 to Hungarian Missions. It seems to us that there must be a mistake somewhere, and yet we cannot go behind the record. Brethren, there is need of waking up. No wonder the Board is getting into debt!

—The Board asks for the present year $40,000 for the *English* Missions, $3000 for *Hungarian* Work, and $1000 for *Harbor* Missions. There are at least 170,000 members in the five English Synods. This would be a trifle less than *twenty-six* cents per member for these three objects. Add to this *five* cents per member for Church Extension, and we have, in all, an average of *thirty-one* cents per member for the Home Missionary work. That in conscience is a very small sum. Let us pay it without fail.

—At this writing the Board is in debt just about $10,000. This is based upon the sum on hand when the year commenced. The Board has fallen behind that amount during the year. During April and May large sums will

come into the treasury; but the Church must keep in mind that $10,000 of what will be thus received will be what should have been paid long ago, and what had been promised long since, This must not be lost sight of. Unless we can come to July 1st with a good sum in the treasury we shall fare badly during the dull summer months. This should also be kept in mind by the Church.

—We sent out among the pastors 27,000 circulars, which, if properly distributed, will put one into every family in the English Synods. These circulars give the members an idea of the work the Church is doing. The request is made that a special collection be held to help make up the deficiency. This should be attended to some time during the months of March or April, as may suit the convenience of the pastors. The Board only asks that the people be allowed to make an offering for this cause.

—There is great demand for the organization of a Hungarian Church in the city of New York. Through Bro. Jurany, of Cleveland, a communication has been received which tells us of the great need of such an organization. As the Church has commenced the work among the Hungarians, where shall it stop? The few plantings we now have do very well, so far as the localities are concerned, in which they are located; but there are many other localities where they are just as greatly needed. Shall we call a halt in this good work, or shall we go forward and accomplish still greater things for the Master along these lines? It will be for the Church to give the answer.

.—The Extension work has been greatly growing in the hands of the Board. To meet all the demands the Board at different times had to borrow money. The indebtedness as such, with the promise for payment in the near future, puts the Board in debt about $10,000. Ah, the Board should not allow itself to get in debt to such an extent, we hear some say. But what will you do? We must help the city missions to lots or quit the work. Again, the Board had to come to the help of some of the missions or lose valuable property. There is this difference between an indebtedness of this kind and one in which we owe the money to the missionaries—that here we always have property to off-set the indebtedness. Yet this indebtedness must be met by the Church.

—In view of the exceeding importance of the Extension work, we ask the Synods not to fail in paying the *six* cents per member which is promised for the present year. The amount per member is small; yet if promptly paid it will greatly help to meet the liabilities of the Board. Certainly this much should be paid to a work so important.

—The time has come, evidently, in the history of our Church, when we must come to a better understanding as regards the methods to be employed for the accumulation of funds to carry on church work. There is too much fault-finding with present methods and too little real work done. Charges of 700 or 800 members, that for years had the help of the Church, complain of the apportionments, when perhaps the whole amount of the apportionments do not exceed seventy or seventy-five cents per member. If our apportionment system is not the thing then let us have something better. If we have no average rate at all some will do next to nothing. But if we can let us have something better.

F.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of the treasury for the month of February were the small sum of $1418.23. Over $1000 less than for the February of 1894, and some $500 less than current expenses. From this time until the annual meetings of the Classes, we trust, however, that we will have larger receipts. Efforts are doubtless now being made to cover apportionments for the classical year.

—The condition of the finances of our several Boards is such as to demand the most diligent and indeed unusual efforts of our ministers to meet the pressing emergency. The fact of the stringency of the times, instead of breeding a feeling of despondency, should inspire a spirit of sacrifice, and incite to unusual effort. This is true not alone of our Reformed Church. The Boards, both Home and Foreign, of other churches are having a similar experience, and, in many cases, the arrears are much greater than in ours. The Lord seems to be trying the fidelity and faith of His people, and would have all arouse, and by prayerful and self-denying effort, to meet the emergency which is pressing so heavily upon His cause.

—Now, pre-eminently, is the time for self-denial—for all Christians to recognize the fact, and act accordingly, that the Lord's cause and its prosperity are vastly more important than our individual and temporal interests. It requires very little reflection to see that the full relief of all the suffering interests could be readily compassed, were we willing to deny ourselves *even a little*. We may heretofore have contributed our usual portion, but who of us does not feel in his own soul that it is easily in our power to make an additional offering in response to God's providential call? Let each one ask his conscience the question, Am I willing to do what I know it is in my power to do, and thus relieve these suffering interests?

—We would beg to emphasize the call for self-denial offerings, issued by our Synods, to meet the pressing wants of our foreign work. Our missionary brethren are taking large ventures as to health and life, in living in the damp and enervating climate of Japan. Shall we who live so comfortably here in the home-land subject them to living in unsuitable houses, constructed largely of paper, with no sufficient means for heating, when a few thousands of dollars would provide for those of them still unprovided for? It is only necessary that we take this thought seriously and calmly to ourselves, that we may be moved to do for them what we would have others do for us.

—It is a cause for rejoicing and thankfulness that there is a sense of the propriety of persons, making their wills, to bequeath a portion to the Lord's cause. Legacies to missions, both Home and Foreign, are coming to be more frequent than in the past. We trust these dying offerings to the Lord will continue to increase in frequency. Oh, what a comfort it must be to the departing soul to know that its works will follow them! If Christians were only aware how largely helpful these legacies are to our embarrassed work, they would doubtless give the matter a more gravely thoughtful consideration, and many more would be careful not to pass the inner impulse, unheeded, by.

—We have read in the church papers recently of an exceedingly interesting case in the matter of an intended legacy. The case illustrates, in the first place, the danger of delay in making our wills, and in the second the unusual exhibition of deep affection for the departed one by the heirs voluntarily carrying into effect the wishes of the deceased, even where the law did not require it. As some of the readers of the MISSIONARY GUARDIAN may not have noticed the account, we repeat it.

—Mr. Jacob H. Wagner, of Pottstown, Pa., had determined to bequeath, when he made his will, each to the Foreign and Home Boards of our Church, a certain sum of money. His will not being yet made, he was seized with a fatal illness. When no longer able to execute his will, the failure to make the intended bequests was a cause of disquietude and trouble to him. His family, discovering this sad fact, and aware of his intentions in this regard, quieted his disturbed spirit by assuring him that his intentions should be carried into effect, though unwritten. He died in peace. His intention was, that at the death of his wife these legacies should be paid to the Boards. But now, note well, the widow, with the consent of all interested parties, decided that *during her life* an interest of 5 per cent. should be paid respectively to the Boards, and at her death the principal will be paid over. The first payment of $150, interest, has been paid by her to the treasury of our Foreign Board. The case is refreshing. There is no will-breaking spirit in that widow's heart or in the heirs. But how different in dozens of other cases!

—To those who have had their interest enlisted in the *Almshouse One-Cent Fund*, it will be a pleasure to learn that *it still keeps growing*. It has reached the handsome sum of $749.47. We are receiving additions, some larger, some smaller. Checks for from $5 to $10 are not infrequent. Our aim is $1000. This will be enough for a perpetual scholarship in our Tohoku Gakuin in Sendai. It will be the means of preparing a succession of Japanese for the gospel ministry. Little did that poor colored man dream what he was doing when he handed to Mr. Walter that *one cent* for the Lord. We invite others to contribute to this fund, as we yet need about $250 to complete the fund.

—Our late intelligence from Japan is of the most cheering character. The hostility of the military classes, and indeed of the governing classes, against the spread of Christianity has been broken down. And the labored arguments of the Shinto and Buddhist priests and scholars, affirming that Christianity was inimical to the spirit of loyalty to the government have been overwhelmingly refuted by the admirable conduct and unflinching fidelity and bravery of the Christian soldiers in the war with China. They face death with greater steadiness and fortitude than do their non-christian associates. Close observation on the part of the officers has so assured them of these facts that they, with sanction of the government, are favoring the wide distribution of the Scriptures among the soldiers, and permit preaching and evangelistic work in the armies and barracks. Verily does God make the wrath of man to praise him.

—The latest intelligence is to the effect that through the ministry of our American ministers at Tokio and Pekin, terms of peace between the warring empires have been about reached. That this war will greatly inure to the spread of our holy religion in both empires, is now regarded as a settled ques-

tion. And with these greatly enlarged opportunities the call of God to our American churches is louder than ever. *Forward!*

—What a blessed thing it would be if our Reformed Church, in response to this divine call, would rise to the opportunity and enable our Board to establish a mission in China! This thought is not foreign to the minds and hearts of some of our ministers and members. At the late meeting of our Board we had three applications for appointment to the Celestial Empire, as it is called. But the establishment of a new mission, with the present income of the Board, is a matter totally out of the question. It would require an increased income of several thousand dollars. Should it, however, so be that the Church, in the near future, will be prepared for such an advance, no hearts will swell with larger sentiments of gratitude to God than those of the members of the Board.

—Our missionaries in the field are filled with joy and rejoicing in view of the improved and very promising outlook. What with the practical demonstration of the futility of the Buddhist and Shintoist arguments against Christianity, as unfavorable to patriotism and loyalty to the emperor, and the changed attitude of the military and governing classes, Rev. Schneder writes that they almost have to rub their eyes to make sure they are not dreaming.

—The estimates for the coming year, adopted at the late meeting of the Board, shows a reduction in several of its items. But in the appropriation for the evangelistic work, there is an increase of several hundred dollars. This was caused by the increase of the number of native evangelists. At the end of the present school term there will be five or six to send out. This will require about as many hundreds of dollars. From year to year the number of our workers is thus increasing, and the word of God is more widely preached.

—But none of our brethren in Sendai will have a fuller and more thankful heart than Rev. H. K. Miller. He has been somewhat depressed for the want of means to erect a chapel at Myamachi, where he has established a Sunday-school and preaching point. But when he learns that his own home Sunday-school, St. Paul's, Reading, Pa., most generously raised for his chapel $800, which, together with the resource he has in hand, will near about meet the want, his heart will no doubt overflow with gladness and thanksgiving. That was a touching exhibition of the affection of St. Paul's for one of its old scholars.

—Rev. W. E. Hoy was present at the late meeting of the Board, and made a most encouraging statement of the condition and prospects of our work in Sendai, and the surrounding section of a hundred miles or more, which our field embraces. His statement caused something of a feeling of oppression—oppressed, because our resources restrained us from pressing forward to enter the doors, wide open on every hand. Arrangement will be made in a few days for his visiting the churches, and if earnestness of spirit and a burning zeal will count for anything, the Church will have its heart moved to larger devotion and constraining activity for the furtherance of this holy and divine work.

—The Girls' School is in a flourishing condition. We have about as many scholars as our present buildings will accommodate. We ought to have room for as many more. And if we had the room the scholars could be readily secured. Oh that the Lord would put it into somebody's heart to give some $2500 to $3000 for the enlargement!

—We have been sending out a good many envelopes for the self-denial effort, and we still have more. How many shall we send you?

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to

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FROM THE SOCIETIES.

WOMAN'S MISSIONARY SOCIETY OF PHILADELPHIA CLASSIS (*Mrs. Jesse H. String, Cor. Sec.*).—The W. M. S. of Phila. Classis held its regular meeting in the First Reformed Church, Philadelphia, on Tuesday, February 12th.

The morning session was opened by singing of the hymn "Bringing in the Sheaves." Prayer by Rev. J. L. Fluck; reading of Scriptures by the President. As the former Corresponding Secretary, Mrs. M. Yost, has removed to York, Mrs. Jesse H. String was elected to fill that vacancy. The reports of standing committees were received; also reports of the societies of the various churches. The late storm prevented a number of delegates from being present, although fifteen churches were represented—Christ, First, Heidelberg, Grace, Messiah, Calvary, Tioga, and Bethany Tabernacle, of Philadelphia; Ascension and Trinity, of Norristown; St. Luke's, Trappe; St. Mark's, Prospectville; St. Matthew's, Anselma; East Vincent, Pikeland; Eastern Shore, Md. Money received from the societies amounted to $72.31, and collection at afternoon session, $8.10; $25 of which was given in payment of pledge to Bethel Mission, $25 to Board of Home Missions, and $30 to Girls' School at Sendai, Japan. In response to an appeal made by Superintendent Whitmer, the society consented to loan its $500 Building Fund to Tioga Mission on a second mortgage. As our meetings occasion some outlay of money to the different societies, it was decided to hold two instead of three a year, the money thus saved to be added to our contributions. Delegates absent, as well as those present, are requested to send the names of the President and Recording Secretary of their societies to the President, Mrs. R. M. Dotterer, 1605 North Thirteenth Street, Philadelphia, as soon as possible.

Resolutions in memory of Miss Caroline Rupp were received and adopted. Executive Committee requested the President to compose a letter on need of W. M. S., which letter will be printed and copies mailed to each society. We ask the delegates to see that they are carefully distributed. Should any of the pastors receive them, we would like them to see that the ladies of the congregation receive them. Session closed with hymn, and prayer by Rev. Whitmer.

Afternoon session was opened with President and Secretary in charge. After the singing of a hymn, we were led in prayer by Rev. Jesse H. String. Scripture reading by President. Rev. J. H. Sechler, D.D., in a brief address, welcomed the ladies to the First Church. An original paper, "Unseen Forces," written by Mrs. Danehower, of Bœhm's Church, was read by Mrs. Baker, of Trinity Church, Norristown. Solo, "Jerusalem," by Miss Rittenhouse, Ascension, Norristown. Address, Rev. Cyrus Cort, D.D., of Wyoming, Del. Original paper, "Woman as a Factor in Organized Charity," Miss Lillian Rhoades, St. Luke's, Trappe. Recitation, "Give to God Thy Best," by

Mrs. H. A. Bomberger, Bethany Tabernacle, Philadelphia. Address, Rev. H. A. Bomberger. The society adjourned, extending a vote of thanks to the ladies of First Church, who so ably entertained us.

SECOND ANNIVERSARY W. M. S. OF MT. OLIVET CHARGE, N. LIMA, O. (*Condensed from Report of Miss L. I. Hahn, in The Endeavorer*).—The second anniversary of the Woman's Missionary Society was held on New Year's evening. The address of the evening was delivered by Rev. C. W. Brugh, of Warren. This society was organized two years ago, with six charter members, and during the first year the membership increased to fourteen. Since that time the membership has increased to twenty regular and two honorary members.

Our most prominent work the past year has been educational. Each member is expected to inform herself on the subject of missions, and at each meeting a programme is prepared for the ensuing meeting, and essays, readings, recitations, etc., are assigned to different members. During the past year, the progress and needs of missionary work in China, Japan, Africa, and Islands of the Sea were especially noticed and well discussed. We have aimed to enlighten ourselves by circulating missionary literature. Our society received bi-monthly the *Japan Evangelist*, and we are pleased to state that six of our members subscribed for the *Woman's Journal*. These, with tracts and other literature, have given us much information.

Our meetings are open to all who may wish to attend. During the year several public meetings have been held. We have also held a regular meeting every month during the past year. At our last regular meeting the following officers were elected for the ensuing year: President, Rev. H. E. Kilmer; Vice President, Mrs. Martin Grove; Recording Secretary, Miss Laura Hahn; Corresponding Secretary, Mrs. Anna Hahn; Treasurer, Mrs. George Heindel.

Financially no special efforts were made, aside from the regular collection and special collection of public meetings. We have given $10 to Home Missions and $6 to Foreign Missions. Paid $6.16 on the apportionment assessed by the Synodical Society and $1 for the Contingent Fund. Purchased literature for circulation, and have now about $5 in the treasury. This is our report for the second year's work. In looking back over the past year, and noting the progress that has been made, we feel that it is our greatest joy to give thanks to God for the many blessings we have enjoyed in this great work. Hoping for much success in our work, we will press steadily onward, trusting that God will bless our feeble efforts to the glory of His name.

MISSIONARY ANNIVERSARY, ZION REFORMED CHURCH, CHAMBERSBURG, PA.—The congregational Missionary Society's fifteenth anniversary was celebrated by an address from the Rev. Wm. E. Hoy. In the fall of 1885 he preached in the same church, before the Synod of the Potomac. It was his last address east of the Alleghenies before setting sail for Japan. He alluded to that fact in the opening of the anniversary address, and said that it afforded him much pleasure to begin his public work for the cause in America here, where those parting words had been spoken. He congratulated the congregation upon being in touch with the work in Japan through its representative there, Miss Mary C. Hollowell, to whose faithfulness and efficiency he bore testimony. The address was listened to throughout with eager attention. This earnest pastor and teacher has come back among us with a memory richly stored with the fruits of nine precious years of labor and experience and a heart alive and glowing with love for the work of our blessed Master. Wherever he goes we cannot doubt that he will stir the hearts of our Reformed people, and inspire them with new zeal, so that all will be ready for greater sacrifices and efforts for the spread of Christ's kingdom among the heathen. It would be well if all of the two hundred and twelve or fifteen thousand members of our Church "in the United States of America" could have the privi-

lege of hearing him tell of the progress and the needs of our work in the Sunrise Kingdom. Very interesting to our women, who have undertaken the support of the Girls' School at Sendai, is his account of its history, and the touching facts he gives, to show what manner of Christians, how intelligent and how steadfast, are those young converts in the "*Jo Gakko.*" May every one of our women resolve that with God's help no lack of effort or liberality on her part shall hinder the full redemption of that pledge of support. At the close of the anniversary services, a brief report of the missionary operations of the congregational society and the other organizations in the church was read by the pastor, Rev. W. C. Schaeffer, D.D. Including the anniversary collection, the sum given for missionary purposes amounted to $436.22.

THOSE SUNDAY-SCHOOL GIRLS AT SENDAI.

OUR readers will remember a touching appeal made by Miss Hollowell to the women of Mercersburg Classis, which was published in our issue of July last. A private letter which we have recently received from Miss Hollowell shows that the harassing question as to what should be done for the children for whom that appeal was made, is beginning to be settled in a very promising way. Our friends may share the letter; nor can we be so selfish as to keep from them the pleasant picture with which it begins.

"I want you to come to my room for a little visit. I don't think you can have as pretty a view from any of your windows as you will have if you take the big rocking-chair here by the door-window. Our house is so much higher than all the Japanese houses in the neighborhood that we can see over them. It makes such a quaint scene—the odd-shaped roofs covered with snow, the small trees all white, and in the distance a *yuki yama* (snow mountain). Usually this mountain has snow only on the top and in the ridges along the side; but all this week it has been a large white cone. Since I have been in Sendai, and this is my fourth winter, we have not had so much snow. All week it has been snowing" (the date is Feb. 3), "and now it is at it again. However, when we say a *deep snow* here we do not mean what we do by a deep snow at home. The air has been so bracing that some of us have grown quite juvenile, and indulge in snow balls and face-washings.

"The boy has just come in to tell me that one of our poor old people has died this morning: poor little old soul, she is gone already! We found her last winter living in a place worse than a pig-pen; took her into our poor-house, and she has been there ever since, as happy and contented as can be. Even though she has been comfortable these two years, she could not get over the hardships of her former life.

"What I wanted to tell you about mainly was the poor little girls in our Sunday-school. I told you about them before. I have hesitated about taking any decided step in the matter until we should see a little better what was needed. There are so many girls there now that to take two or three away would make bad feeling among the others. One of our Sunday-school teachers, a boy from the Industrial Home of the Tohoku Gakuin, lives out among these poor people now, has his room in one of their houses, and so can keep watch over the little ones; so there is no danger of any of them being taken away without our knowledge. About a week ago Mr. Asonuma, the student, came to see us late at night, and said that the father of one of the four little girls had come home,

and was going to sell little O Sakii for 5 yen, to buy whiskey-saki. I at once said I would pay the 5 yen, and that he should go get her and bring her to me. But in the meantime some of the other boys had told the Japanese head of our school, Mr. Saiki, about the child, and he and a friend of his, Mr. Kumagai, professor in the Tohoku Gakuin, paid the 5 yen. Mr. Kumagai is a young man who studied in America, at Union Seminary; he is lately married; is a fine young man. He adopted O Sakii, so now her father cannot trouble her any more. We all contributed something towards new clothes for her, and she will be sent to an orphans' home down near Tokyo. There she will be taken care of, and well trained. I feel that this is much the better way, and am much pleased to see the Japanese do this work. It seems to me it will be better to let things be as they are now, and let the people learn to take care of their own poor. What do you think? We are all much pleased with this little affair, and to most of us it seems better than that we should undertake it."

EXCUSES.

AN excuse, as a rule, is more satisfactory and convincing to the framer thereof than to any one else.

"Why were you not at the missionary meeting, Miss S.?" asks a friend.

"Oh! I am not a member, you know," comes the response.

"And why are you not a member?" continues the interlocutor.

"Oh! because I am not interested in missions," is the reply, spoken in a tone which plainly implies that the excuse should be entirely convincing and satisfactory.

All of which reminds us of a four-year old boy who was found by his mother mounting and dismounting a step ladder, one Sunday-morning.

"I wouldn't do that," said she, "you may get a fall."

"I'm playing it's my bicycle," the little fellow replied.

"You should not play with your bicycle on Sunday, should you?" said the mother.

"But I'm playing I'm a *Jew*," was the instant rejoinder.

This small lad's excuses were certainly quite as plausible as those in the former instance—or was that also an instance of playing Jew?—*Home Mission Monthly*.

THE DANGER OF THE MISSIONARY SOCIETY.

APROPOS of the New Acts of the Apostles, a pastor's wife writes us, "Such a book as that should be read throughout the Church, for I feel that we do not possess the real missionary spirit; so many think it means to give so much money each year for this cause or that; of course we need the money, but do not the missionaries need more? What about the loving sympathy, or the prayers or kindness that the Apostles spoken of in this book so much needed? Would their labors not have been lighter and their work more progressive if they had had human fellowship? And this is what is needed to-day—more real sympathy and interest. Even financially we need it, for nothing so unlocks the pocketbook as real sympathy."

Is not this a timely warning? Are we not all in danger of feeling as if

the results of our missionary activities were measurable by the figures in the treasurer's report? Why, if *that* were all, the society had better not exist. Unless our work for missions is a stimulus to growth in grace, in wisdom, in diligence, in meekness, and above all, in love towards God and man, it "profiteth us nothing;" and it is questionable whether the money raised is of great profit to the cause. Let those who have the management of juvenile bands, especially, lay this to heart. It is to be feared that the Christian character of our young people is suffering to-day from over-stimulation to "effort," from the fostering of a spirit of rivalry, and an unhealthy ambition for a "creditable" showing in dollars and cents. Had not some of the time devoted to work better be employed in instruction, in cultivating the sympathies of the young workers, and in training them to pray, not only for the advancement of missions and the spread of Christ's kingdom, but for individuals and for particular undertakings?

—He is coming—your Saviour, your Master. He is coming to his servants, one after another, to put His hand upon each, to look into each face, and say, "My child, tell me now all thou art doing—all that thou art doing to let thy poor brothers and sisters in the heathen lands know that I love them." It is *your* turn now. He is coming to *you*. He is putting His pierced hand upon *your* shoulder. He is looking straight into *your* face. His tender, searching, wondrous eyes are fixed on *you*. Oh, brother, is it all right? Sister, is it all right? Can you look up brightly into His dear face, and say, "Saviour! Master! Thou knowest. These others know not. But thou knowest that my heart is right; that I am keeping nothing back. Thou knowest that by Thy grace I *am* doing thy will fully for the perishing heathen whom Thou lovest." Or would you feel ashamed? Would you rather He passed you by? —"*Do Not Say.*"

KAPIOLANI, THE HAWAIIAN FEMALE CHIEF.

KAPIOLANI, of the Hawaiian Islands, was the most noted among female chiefs, and had large landed possessions. When first seen by the missionaries, she was seated on a rock oiling her person, and was found to be dark-minded, superstitious, intemperate, repulsive. Yet, when the Gospel touched her heart, this degraded daughter of heathen kings was found attending the place of prayer, becomingly dressed, dignified in deportment, devout and meek, but resolute and courageous. She received the messengers of the Lord at her house with the courteous cordiality of Lydia, and with them planned for the improvement of her own people in condition and character, with the ardor and candor of Catherine of Sienna. Like Catherine, she was inspired with the heroism of a reformer. From the sanctuary of Keave, the sacred house of deposit, she bore away the royal relics, which were worshiped with divine honors, and hid them in inaccessible caves near the head of the bay, in the side of a precipitous rock. When Charles S. Stewart, Chaplain of the United States ship of war "Vincennes," was leaving Kaawaloa, at midnight, she insisted on going with him to the shore, that, with warm hand-shake and many tears, she might accompany him to the the ship, as Ephesian elders did with Paul. This heroic woman, with her husband, strove to uproot the most tenacious idolatrous

notions and customs. Without counting costs to herself, she put down murder and infanticide, theft and Sabbath-breaking, lust and drunkenness, and sought to reform morals and religion. And when, in 1841, she died, had no other gem for the crown of the great Conqueror been dug up on Hawaiian soil, this woman's converson sufficed to prove that the Gospel is, as truly as in Apostolic days, God's power unto salvation.

One act of her life will ever stand out in conspicuous pre-eminence. She knew that the famous crater of Kilauea was believed by the people to be the residence of the awful goddess, Pele. The superstitious hold of this goddess upon the people must be broken. And she determined to lay hold upon the very pillars of this temple of the Hawaiian Dagon and bring down this superstition into ruin. In 1825 she made a journey of a hundred miles to this volcanic crater, and there openly defied this false deity at her throne and shrine. She not only refused to offer even the sacred bean as a propitiatory offering, or in any way to avert or appease the wrath and power of Pele, but she made the crater ring with the praises of Jehovah, as she sang hymns to the only true God. She had made the journey on foot, with numerous attendants, who were awe-struck at the open indignity with which she defied the dreaded goddess. And those who know with what awful terrors such pagan deities are clothed in the common mind, and with what tenacity these superstitions continue to hold even professed converts, can imagine what holy courage faith must have begotten in this Hawaiian heroine.

It was eleven hundred years before her (723) when Boniface, at Geismar, in Upper Hesse, boldly, with axe in hand, hewed down the gigantic and venerable oak sacred to Thor, the Thunderer, defying the superstitions which held the people in bondage, and the idolatrous associations of centuries; and, as blow after blow fell, the pagans looked to see the bolt of the avenger smite the profaner of his sacred grove dead. That was a heroic deed, but Boniface had never been under the thrall of this idolatry, and had no superstition of his own to fight. But this woman was herself only just delivered from the chains of life-long idolatry, and had no band of clergy around her to encourage and share her act of open profanation.—*The New Acts of the Apostles.*

—Very thankfully received from Rev. H. E. Kilmer, a copy of "Do Not Say," by J. Heywood Horsburgh, M.A., C.M.S., missionary in mid-China (Fleming H. Revell Co., New York, Chicago and Toronto). This little work has already been briefly noticed in our pages, but is worthy of a repeated and more urgent recommendation. It is a forceful, single-hearted plea for the heathen world in general, though of course with especial reference to the needs of the China Mission. It answers objections to foreign missions and personal excuses for non-participation in the work, as they could be answered only by one having experimental knowledge, and realizing all that is involved in life-consecration to it. There is no fine writing in the book, but a direct, simple and loving, though searching appeal to the conscience of the Christian reader. The price of this brochure of 96 pp. has been placed at the low figure of $1.00 per dozen, or 10 cents per copy, in order that it may have the widest possible circulation. Missionary societies or individuals who will aid in its distribution will do good service to the cause.

THE CHILDREN'S PAGE.

"Little Mawsa."

A HOT day in June and the little colored church is full. By his uncle's side sits Coy Tony. The old aunties say of him, pityingly, "Poo' lone one, him aint got hard sense." He is a crippled orphan, a dwarf, of little use to his uncle, who has a "right smart herd" of children besides in the one-room cabin.

He heard the text to-day, puzzling over its meaning. "Dat wich is borned of the flaish, is flaish; dat wich is borned of the Spirit, is spirit."

"Born of the flesh." What a miserable birth his had been—a poor, misshapen dwarf, who could scarcely earn his "taters." But if another birth would make him strong and beautiful inside, what matter about the outside!

"Little Mawsa" slipped away from the crowd as the benediction was pronounced, and, in a cleared spot in the woods, sat down to think, and in his queer way, prayed God to give him a new heart.

As the shadows gathered, he limped toward home, eating a raw potato as he went. Suddenly he stopped with a quick beating heart. Just ahead lay Nimbrick Anderson, his cruel, wicked enemy, fast asleep. But look! something is moving near, something lithe and shining—a snake. Into Coy's mind came the verse, "He died that we might live."

"Nimbrick!" he cried, and then ran forward to shake the man, who looked up stupidly. The next moment "Little Mawsa's" cry of pain woke him thoroughly, and snatching a revolver from his pocket, he shot the deadly moccasin. But it had already done its work.

Tender hands ministered to "Little Mawsa," but his life ebbed slowly away. The elder bent over him. "I got it," he said faintly, "the other borned. I loved Nimbrick, and I gave my life."

The old elder went down into the dark valley with him, repeating softly the Bible verses and praying, then closing the eyelids, he stole from the little cabin to the group outside, and, raising his eyes reverently to heaven, he said, "Then He sat a child in their midst"—*Helen Bowden.*

Something Pleasant to Think of.

AS you lie down to rest on some sweet night in April, think about something which you would be likely to see if you could be transported at that moment to Japan; cherry-trees under sunny morning skies, laden with snowy bloom, and merry children in quaint little *kimonos*—some of them with babies strapped on their backs, but none the less merry for that—frolicking around the beautiful trees. For this is the month of the cherry-blossom festival, the favorite among all the four great flower festivals of the year; every one who can goes out to enjoy the wealth of beauty displayed in the orchards. One of the loveliest traits of the gentle Japanese is their almost reverent passion for flowers. It is said that even the little children handle them tenderly and caressingly, not roughly tearing them to pieces, as little American folks sometimes do. Is not this strange, seeing that the American child knows that God, his Father, made them all?

The art of arranging flowers is the principal accomplishment taught the young Japanese; it is valued beyond music and painting. They have many minute rules for doing this, and it is thought that a knowledge of these rules and of the principles on which they depend goes far to form a gentle and wise character. I am not sure that we might not profit by their example in this respect. R. H. S.

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. V. MAY, 1895. No. 5.

WHO IS TO BLAME?

WE believe that in the MISSIONARY GUARDIAN all the different phases of the missionary work should be fully discussed. We do not believe in magnifying the past shortcomings of the Church, neither do we believe in scolding and fault-finding; but we believe in setting forth the truth without fear or favor. It is well to praise so long as praise does not beget vanity; but we believe in reminding persons of their faults, when such faults are likely to do harm. There has been a free discussion of the financial situation in our Church. Our missionary treasury has been empty during the greater part of the year. By dint of hard labor and much entreaty, the missionaries have all been paid, though not as promptly as they should have been. For reasons which we do not know, and likely could not fully understand if they were explained to us, the Church failed to pay the amounts promised by the Synods. This being so, the Board has given notice to the Church, that when the annual meeting occurs and the funds are still lacking, a system of retrenchment must be entered upon. Because of this declaration on the part of the Board, it (the Board) has been very sharply criticised. Some even went so far as to call it cowardly on the part of the Board, that it should make such a declaration and undertake to carry into effect such a system of retrenchment. In this general discussion, the Board gets the blame for lack of confidence and want of faith. Men speak and write as if money were plenty and the means at hand to do a great work, but the Board neglected to do its part of the work. This is a great wrong. The Board cannot exercise faith for the whole Church. Twelve men cannot even persuade two hundred thousand people that they should give of their means, and give more liberally too, for so good a cause. It sounds very well to say that the Board should have faith in the Church, and not so much as think of retrenching the work; but faith without works is a dead thing. And right at this point the Church fails. There is a great discrepency between what we preach and what we practice. The average we give as a Church for Home and Foreign Missions is *shamefully* small—less than *forty* cents. The Moravians of this country last year averaged $13 per member. Who is to blame for this state of affairs? Are the Boards? No, sir; we are all to blame, in a measure. We have not insisted upon it, that it is the solemn duty of Christians to give liberally of the means with which they have been blessed. Perhaps the very men who have been blaming the Board for presum-

ing to inaugurate a system of retrenchment, have themselves not paid their apportionments. It often happens that those who do the least, complain the most. What we need in our Church is less complaining and fault-finding, and a great deal more work. If every member and minister were to ask himself the question, How much have I done for the general extension of the Church, and then give a sensible answer by doing his duty, the whole matter would be changed at once. Let us not be finding fault with each other continually, but let us all go to work and see that we fully meet our responsibilities, and then we will soon note a change for the better. F.

THE OUTLOOK.

THIS year the Annual Report was prepared on April 1st, so that it may come before the Classes at their annual meetings. As we write, the reports from the missionaries lie before us. These reports have not been before the Board as yet, and we cannot say what the action of the Board may be on some of them. We do know, however, what the missionaries have reported, and what the outlook is for the missions now on the roll of the Board. The truth compels us to say, that we feel sorry for some of the missionaries, as we notice how utterly indifferent they seem to be to what the Board wishes to learn about the missions they have under their care. These men make no attempt to answer the questions, or perhaps they write after the question, "*I cannot tell.*" It does seem passing strange that a man who has charge of a small mission cannot tell how many church papers are taken in his field; neither can tell how much was paid to missions during the year. This shows a lack of business activity, or an utter indifference, which is much worse. Then, too, some of the missionaries failed to send in their reports in time. We made a request in the GUARDIAN and *Christian World* that the reports should not be sent later than April 1st, and repeated the request in the *World.* Either some of our missionaries do not read the church papers or they are utterly indifferent to the requests of the Board. The consequence is that some reports come too late to appear in the statistical table. We want it plainly understood that the missionaries are to blame for the fact that their reports do not appear in that table.

With these few exceptions we wish to call the attention of the Church to the very hopeful outlook of our missionary work. We can say for a truth that during no year was there more faithful work done than during the past twelve months. The evidence of this we have in the very hopeful and cheerful character of the reports sent in to the Board. There are now a larger number of English missions on our roll than ever before—that is, regularly organized missions. There are in the ninety-five missions over one hundred and fifty congregations. The number of congregations is also larger than in other years.

Notwithstanding the stringency of the times, the missions have done fully as much, in the way of home improvement, as in the most prosperous years of the past. This was hardly to be expected. It shows that there is much vitality in these missions and that their organization is permanent. Quite a number of the missions have been during the year, and others are now, engaged in the erection of church buildings. So far as the reports speak about this

matter, they have been as successful in getting funds for their home operations as in other years. This is an evidence of the growing liberality on the part of the missions which it is hoped will characterize them in all the coming years of their history. A few of the misions have evidently failed to pay their missionary apportionment. This is all wrong, as no mission should expect aid that does not also give help in every possible way. The great majority of the missions, however, have paid liberally to all the benevolent operations of the Church. This is a good sign, and the outlook along these lines is decidedly cheering.

When we come to the additions to the membership, we find much to be thankful for. The missionaries have evidently labored faithfully during the year. The additions during the year have been much above the average of other years. This is especially true of the missions in the Synods of Ohio and Interior. It seems when there is a depression in the business and financial affairs of the community, people consider more seriously their spiritual interests, and are more ready to give attention to the claims of the Gospel. Our missions in the far West have done nobly the past year, notwithstanding the fact that many of the missions were brought almost to the verge of suffering because of the failure of crops; and yet these missions have gained in membership; many of them have had large additions.

In the matter of benevolence the Western missions have done better than in more prosperous years. In the Synod of the Interior the average per member for Home Missions alone is *fifty-three* cents, making $1500 for the Synod. From April 1st, 1894, to April 1st, 1895, the Synod paid for Home Missions $1591.30—over-paying its apportionment. This shows that this missionary Synod is alive to the importance of the home work, although it did equally as well for the other interests of the Church. The outlook for the mission-interests of the Church were never more encouraging, and the missions never more prosperous. F.

THE GERMAN MISSIONS.

IN the Annual Report of the General Board for the past year will be found a list of the German missions. These missions are under the care of the three German Synods. These Synods support the missions by their own contributions. It will be noticed that while the number is not very large, the missions are mostly situated in the centres of population. The large cities seem to draw large numbers of the German immigrants. They prefer city life, and in the cities they are found in such numbers that a congregation in one of these centres is almost sure of sufficient material to draw from all along its history. Not so with the small country towns. Where, fifty years ago, there were large German settlements, all are English now. In such communities the German congregations must go down, or must become English. The language prejudice often prevents the English from taking the place of the German, and the congregation becomes extinct. This need not occur in the large cities. In the large centres the Germans will always be numerous. In the cities their children have the advantage of being educated in their mother language, and so are held to their mother tongue much longer than in the smaller towns and

country districts where they do not enjoy any such advantages. It is, therefore, the proper thing to do for these Germans to plant their missions in the large cities. It costs more at first, but it pays the best in the end. They will be more permanent and will have a larger influence for good.

The time is approaching when our Church must take a more comprehensive view of the mission work; when all language prejudice must be obliterated, and the importance of the work brought before our people in such a way that they will be duly impressed with it. What a blessing it would be for us as a Church if we could see eye to eye in this matter, and all prejudice on the score of language be forever forgotten! We must in some way unify our work. We should know no German nor English, but should be all one in this matter. As long as we are divided, as now, so long will it be impossible for us to make the progress that we otherwise would make. The South is inviting immigration, and the Germans are going to that section of the country in large numbers. It is said that within the last ten years the Lutheran Church has received into her communion 15,000 members in Texas alone. These were all received from the Germans. Certainly among the thousands of those who come to our shores there must be many belonging to the Reformed Church. These should be gathered into congregations by our Mission Board. There is a door open to our Church, and she should not neglect her opportunities. But we repeat again, that she will never take the exalted position that rightfully belongs to her until we become more thoroughly united and move forward as by a single impulse in the work of extending the Church. Let us found English missions where there is an opening for us. Let us found German missions where they can be made a success. Let us forget the language prejudice and know only that we are members of the Reformed Church, and, above all, members of Christ, the Head of the Church. The salvation of souls should be our watchword. When once this spirit pervades all our activities, we will accomplish great things for Christ. F.

THE COLUMBUS MISSION.

AS the General Board meets this year in the new church in Columbus, Ohio, it might be well to note the progress of that organization. Years ago, back in the forties, we had an English mission in Columbus. The mission had erected a house of worship on Town Street, the lot being centrally located and very valuable now. When, in 1848, the cholera broke out in the city the membership scattered, and the church being burdened with a debt, those remaining became discouraged, and the organization became extinct. While the city is surrounded by Reformed Churches, yet no effort was made to reorganize. In the winter of 1889–90 the Board authorized the Superintendent to go to Columbus and seek our members residing there. A good, bad, and indifferent *fifty-two* were found. On February 16th, 1890, the first service was held, at which there were present forty-two persons. In April of that year Rev. S. W. Seeman, of Thornville, Ohio, was called to take charge of the interest. He began work at once. For four years services were held in the Masonic Temple on Second Street. In 1893 the Board purchased a lot for the mission on the corner of Wilson and Fair Avenues. The movement for the building of a

church was set in motion at once. The church was finished last fall, and is a very comfortable as well as beautiful building. The cost of the building was $8,500, and this, together with the lot, makes the value of the property fully $12,000. There is a considerable debt resting upon the property, but this, we feel confident, will be removed in a reasonable time. The membership has been growing steadily until the roll numbers several hundred. The church is most beautifully located at the corner of two avenues, in a beautiful section of the city.

We call attention to this misssion as proof of the assertion that we can make a success of city mission work. There are a hundred cities in this country where we could start missions just as easily as in Columbus. What we need are missionaries, who, like Brother Seeman, will take charge of missions and then keep at work until they are a success. We anticipate a very pleasant meeting of the Board among the good people of the Columbus mission. F.

MISSIONS—MINISTERS.

THE missionary work of the Church is of the utmost importance. Go preach! Go teach! is the command of the Master to the inner circle of His disciples. That means missionary work, whether in the home or foreign lands. Men are needed for this work. Christ appointed the men and sent them into the field, and that field, in the most general sense, is the world. At the time then present the command was given to the few who were especially set apart and ordained to that particular work of the Christian ministry. In this sense *Missions* and *Ministers* go together. The one necessarily includes the other. The work to be done is the Lord's work. The men who do the work are men chosen by the Lord for the accomplishment of the work. It may be supposed that as the work is a sacred one, those who are engaged in it should be thoroughly consecrated to it. This is true of the ministerial work in general, as indeed all church work is largely missionary. The saving of souls is the burden of the minister's work, while the glory of the Master necessarily grows out of the work. The work to be accomplished carries with it great sacrifice and consecration. We purposely put sacrifice first, because the consecration can only follow the sacrifice that must be undergone. Let no one enter the ministerial ranks without due consecration of the sacrifices that must be made. The nature of the office involves this, and the Master's admonitions to His disciples teach it. Deep consecrations to the work must then follow as a necessary sequence. It may be presumption on our part to pose as a judge in any sense, yet we are bound to say that we believe it to be a truth that the weakness of the Church lies largely in the lack of self-sacrifice and consecration on the part of the ministry. There has crept into the ministry. a worldly spirit which bodes no good to the Church. Ease and comfort are sought af er more than the salvation of souls. Too many ministers are engaged in pursuits that look to worldly gain rather than the upbuilding of the Church. It may be very true that the world has no right to make charges of worldliness against the ministry, since men outside of the Church are continually seeking the things of this life only. True, but it must be remembered that such men make no claims to godliness, whereas the minis-

try claims a special call and devotion to the work of saving souls. The world measures the ministry, not by its own standard, but by the standard which he has erected for himself, and which the Master has set for him.

The mission work suffers because so many of the ministers are averse to entering upon such work. They are not willing to endure the self-denials and sacrifices necessary to build up mission fields. Some tell us they have no taste for such work. What! No taste for calling souls to repentance in the destitute places? Why not? Ah, we are fearful that it is too often the case that self-denial and sacrifices are feared. Men would rather go into strong charges, where the salary is ample and where the social standing is to their liking. No wonder, when this spirit is abroad that, when strong charges become vacant there are a score of applicants, whereas the Board can hardly find men to take charge of the mission fields. Others say they have no talent for mission work. It is true that some men make better missionaries than others; but any man of ordinary talents with a strong body or a vigorous mind can make a missionary, provided he is willing to undergo the necessary discipline and training. There is no valid excuse for a man to remain out of the mission work, because he has no special talents for the work. If he has no talent for mission work, then it is doubtful whether he has talents for the pastoral work.

But what is really needed in order to spread the Church far and wide over all the earth? Not so much greater devotion on the part of the membership of the Church, but a far greater devotion on the part of the ministry. The worldly spirit that pervades the ranks of the ministry does much harm to the cause. The carelessness and indifference that is displayed among some with regard to the spread of the Church is simply alarming. This spirit of indifference is frequently more pronounced among the ministry than the membership. What is needed in our day, we firmly believe, is a deeper consecration of the ministry to the work of saving souls. No matter what the methods of work may be, let the methods be used to the end of saving souls. If we could have a more complete consecration of the ministry in a general way, to the work of the Church, there would be a more pronounced advance along every line of her work. The mission work feels the need of such a consecration. F.

—At Chicago, Dr. Kendig is moving along steadily, but surely. No marked progress can possibly be made so long as the congregation is compelled to worship in the little second-story hall on the corner of California Avenue and Madison Street. The mission is looking forward, with no little solicitude, to the time when the church can be erected on Jackson Boulevard. The architects have been at work, and estimates have been made. A church, such as is needed, can be erected for $6000. The Church has given her promise, through the Synods, that the greater part of this amount will be furnished for this good cause. As soon as *one-half* of the $6000 is on hand, Bro. Kendig writes, work will be commenced, but not before. We believe that Dr. Kendig is right in his determination not to commence the erection of the church until a reasonable amount is on hand for that object. May we not hope that the Church will help along this worthy object by sending in liberal donations?

A YOUNG GIRL ON HER DEATH-BED, OR THE POWER OF FAITH.

I NEVER enjoyed such delightful and impressive moments in all my seven years' pastoral life as I did early in the morning on the 23d of last December. Christ promised his people: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Again, Paul says: "The Kingdom of God is not in word, but in power." I dare say I have seen this promise fulfilled and this truth verified in the case of a young Christian girl on her death-bed. Let me briefly narrate here for our edification and for the confirmation of the power of idvine truth working in every believing heart.

Miss ——— was an only child much loved by her parents. Her father is quite a renowned lawyer in the city where he lives. She received her education in the Christian girls' school here (Osaka), and was very diligent in her studies, always taking first honors at the terminal examinations. She possessed a lovely character, being quiet, gentle and polite. At the age of fourteen she confessed her faith in Christ and joined our church at the same time with her mother. Regular in her church attendance, firm in her faith, faithful in the discharge of her Christian duties, she often assumed the responsibility of teaching little ones in the Sunday-school.

Unfortunately her father proposed to give her in marriage to a young lawyer, who was not a Christian. She did not feel like getting married so young, and still less to a non-believer. But unwilling to oppose her father, she yielded. Unhappily, also, in her new home she had to be in subjection to her aged mother-in-law, an extremely zealous Buddhist, fanatically superstitious, and bitterly opposed to the religion of Chrisi. Her father, therefore, bade her not to act like a Christian, nor go to church, till the old lady died. The mother did not know that her daughter-in-law was a believer in Christ until shortly before her death.

The unhappy young wife reluctantly yielded to her father's bidding, and absented herself from regular public worship for more than a year. Her Bible and hymn book were lying unused in the corner of a drawer. Yet, thank God, her heart always longed after God, and continued in secret communion with the Father who careth for his sons and daughters.

On the Sunday before Christmas, December 23d, before dawn, there was an unusual knock at my door. I opened it and received a message from the young girl's father, telling of her mortal illness and requesting me to visit her at the Osaka Hospital. At first I was shocked at the unexpected bad news, and the next moment I wondered why the request was made. Why did the unchristian father and the obstinate mother-in-law send for the pastor of the dying one? I learned the reason afterwards. During the previous night, when it became known to her that she could not live long, she requested all to gather around her bedside. Her face looked serene with perfect peace and fearless confidence. She thanked all, especially her parents, for their kindness in the past, and asked them not to weep for her, as she was going to the better kingdom. Then she begged her father to become a Christian and to do God's service in her stead. She particularly exhorted the servants to be faithful and true in all their duties. Indeed, the power of the girl's faith, long concealed,

now burst forth with full intensity. Her heavenly, calm countenance and peaceful spirit moved her father to realize the power of Christianity. Moved by love to his child, and impressed by the power of faith, working together in his heart, the father deeply regretted his previously unkind dealings with his daughter. So he immediately conferred with the obstinate mother-in-law, telling her for the first time that her daughter-in-law was a Christian, and that it would be a source of great satisfaction to the sick person if her pastor were called in. The mother readily agreed, and so I was sent for.

I hastened to the hospital. As I entered her room she welcomed me with a smile, though in great pain. As I sat near her, she began to say to me in a low tone, with frequent interruptions on account of her great pain: "I am now dying, ready to go. I was taken ill last Sunday; if I die this Sunday, I shall be happy. I am now seventeen, half as many years as Christ lived on earth, and I am sorry for not having been able to do much for Him. All my dear ones are weeping in deep sorrow, but I have not yet shed a single tear. The heavenly Father is near me. I put my whole trust in Christ." I spoke to her a few words of encouragement and consolation, read some Scripture verses, and left her after a short prayer. It was a farewell meeting. The next day, when information came that the patient was rapidly passing away, I hastened again to the Hospital. No sooner had I entered the room than she expired, and her beautiful life was translated into the glorious kingdom. All who were with her during her last days were greatly moved. Her father especially is deeply impressed with the power of the gospel. He has decided to become a Christian, and is now studying the truth of God. One of the hospital physicians who attended her was an avowed unbeliever, but now he acknowledges the need for and the power of the Christian religion. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." In life and in death, let us strive to show forth the power and glory of His kingdom.—*Rev. A. Miyake in The Japan Evangelist.*

EFFECT OF MISSIONS IN INDIA.

THE recognition of the influence of Christian missions in such papers as the London *Times* is worthy of note. A recent number of that paper has an interesting article on "Christian Communities of India," in which it says: "One of the surprises of the last India census was the rapid increase of the Christian population—that is, the native Christians. That increase, during the previous nineteen years, has been four-fold the increase of the general population in British India. Between 1872 and 1881 the Christians increased by over thirty per cent., the general population of British India by under seven per cent. Between 1881 and 1891 the Christians in British India again increased by nearly 28 per cent., the general population by under 10 per cent." After a number of reasons suggested as having given rise to this interesting state of things, the *Times* says: "However people may wrangle about actual conversions, the missionaries have succeeded in creating a Christian population under conditions which assure to it an extraordinary rate of increase. Christianity in India is not merely a religion or a belief; it is a communal tie which binds its followers into strongly-knit associations, each with common interests, a system of mutual aid, and an organized machinery of protection

against the mischances of life. The Rev. Mr. Lazarus, himself, we presume, an Indian Christian, rightly says that any such general organization is unknown to the modern Western nations. It would have been impossible in India under the pioneer missionary system, which necessarily depended on its European agents for the government of its native communities Those communities are now practically administered in an ever-increasing strength by men of their own race. The direction and control are exercised by a comparatively small body of imported missionaries, but the ordained native pastors (Protestants) have increased from 21 in 1851 to 797 in 1890, and the native lay preachers from 493 to 3,491. It is a marvelous development for barely forty years."—*The Missionary.*

NOTES FROM THE FIELD.

BY REV. D. B. SCHNEDER.

February.

—An eruption of a volcano took place near Sendai recently, and ashes fell in Sendai.

—Mr. H. Shimanuki, one of our first and most promising students, having graduated last summer, is now assistant pastor of the Motodaiku Cho (Nihon Bashi) church in Tokyo, the one established by Rev. A. D. Gring, and the first one of our church in Japan. The church has not been flourishing of late years, but now that they have an active young worker, and as it is the intention of the mission to assist them in building a new church, better days may be ahead. (The old church building was well nigh ruined by an earthquake.)

—It has been decided to send an evangelist to Sakata, the place on the west coast that was so terribly shaken by an earthquake last fall. Before the earthquake several evangelists had worked there, but utterly without result. The people would not listen to the gospel message, and not a single convert or seeker could be gained. Finally all effort was given up. Now, however, after a terrible visitation, and having experienced much kindness at the hands of Christians in their dire distress, it is believed the people will be more willing to hear.

—A number of Christian lecture-meetings have been held at various places during the month. These meetings are more encouraging than they have been. Many of the most substantial of their respective towns come and listen attentively and respectfully. We meet with little or none of the disturbance that used to greet us everywhere. There are many things that indicate a change of attitude on the part of the people towards Christianity.

—The two centers of hostility to Christianity have been the army and the government schools, especially the normal schools. In the army there has been a most remarkable change. The Bible Societies are distributing 126,000 Gospels among the soldiers of the army and navy. In some of the barracks preaching is permitted, and four Christian chaplains have been appointed to go with the army. In the schools the attitude toward the religion of Christ has, however, not changed. During the month two of our Sunday Schools were closed up by public school teachers forbidding their scholars to attend. Two others suffered very materially in the same way.

—In Sendai the military is most backward in showing favor to Christian-

ity. When Rev. Loomis, Agent of the Bible Societies visited this city on the 14th inst., he was less cordially received than anywhere else. He left 9000 Gospels with the Chief Commander, who promised to distribute them among the soldiers of the garrison here, but there is no evidence that he has done so yet. Mrs. Moore has, however, received permission to visit the military hospital, and no doubt the way will open gradually for more work.

—The effort at peace with China made at the beginning of the month, turned out a *fiasco*. The Chinese envoys had no proper credentials, and were thus sent home. Now, however, a prince and Viceroy Li Hung Chang himself are coming, and we await a better result.

NOTES.

BY REV. H. K. MILLER.

—On Saturday evening, January 19, 1895, the Tohoku Gakuin Literary Society held a "mock" session of the Japanese House of Representatives. A number of teachers personated the members of the Cabinet. China had sued for peace, and the Cabinet submitted the question of concluding peace to the House. After much debating the members of the Cabinet retired in a "huff," just as the House was about to take a vote upon a resolution rejecting the overtures from China, which resolution was afterwards passed.

—The *Katei Barshi* (Home Journal) says that since the beginning of the present war between China and Japan there has been a great decrease in crime. There have been no arrests of soldiers in the various garrisons in Japan, and the civilians that have been apprehended are chiefly old offenders. This fact is supposed to find its explanation primarily in the wave of patriotism which has swept over the land.

—Christian work is being carried on among the large number of prisoners in the island of Yezo, and apparently with success. Recently eight criminals were rewarded for good conduct while under confinement. All of them have been under the instruction of Rev. Mr. Otsuka.

—The society of King's Daughters in Japan was organized in 1888, and now has branches in different parts of the Empire. These ladies occupy themselves chiefly with the education of poor children and orphans, and assisting orphan asylums with money earned by the work of their own hands. At Owari, Mino, Nagasaki and other places, the work of educating poor children is going on successfully. The "Daughters" at present make it a special object to raise money for the army and navy by holding musical entertainments and bazaars.

—"The Japan Daily Advertiser," of January 19, 1895, under the caption, "Christianity is Good for soldiers," says: "Hitherto the officers of the Third and Fourth Divisions (Nagoya and Osaka respectively) have been subjecting all Christian soldiers in their commands to a close examination regarding their moral principles. They are now convinced says the *Hochi*, that Christianity is most beneficial in its effects upon the soldiers, as it abolishes the fear of death in the field and makes the men behave better in every way. Consequently the missionaries are now allowed to distribute copies of the Bible, etc., among the soldiers in those Divisions, and to preach to them as often as they please, and the officers are rather inclined to encourage the missionaries than otherwise."

—Mr. K. Hagiwara, a member of the English Senior Theological Class in

the Tohoku Gakuin, has been in the habit of spending his summer vacation in traveling about the country, partly for sight-seeing and partly for evangelistic purposes. Last summer he "did" the island of Zezo, or, as the Japanese commonly call it, the Hokkaido. His various experiences cannot be enumerated here; but reference might be made to one place that he visited, viz., the village of Tsukata. At that place there is, or was, a colony of settlers led by the Hon. Ansai Takechi, formerly member of Parliament from the province of Kochi. This gentleman, impressed with the great importance of settling the Hokkaido, resigned his seat, and led a small colony to this northern island. The new settlement was called New Canaan, and numbered over two hundred souls. They were not all Christians, but were under Christian influence, and over one hundred were baptized. They kept Sunday sacred, and were honest and industrious and abstained from drinking. Mr. Takechi intended putting up a church building, and to establish a school to be conducted according to Christian principles. But death recently overtook him on board ship bound for the Hokkaido. The Board of missions of the General Synod of the Church of Christ in Japan counted a great deal upon Mr. Takechi's assistance when once they began their operations in the Hokkaido, but their hopes in this respect have been shattered by his unexpected death.

—In the matter of Sunday observance on the part of Japanese Christians much remains to be desired. Any event, therefore, that indicates an improvement in this respect is very welcome to all who love the Lord's day, and deserves to be recorded. Such an occurrence took place last year in Sendai. Students representing a number of schools in this city held a conference over the proposition to celebrate publicly the capture of Port Arthur and other victories won by Japanese arms. Among those present at the conference were representatives of the Tohoku Gakuin. These young men heartily approved the project, and were quite willing to do all they could to make the proposed celebration a success. But when the majority decided to hold the festivities on Sunday, December 9, 1894, on the ground that the Miyagi Campus, used for military drills, was available only on Sunday, and that the first day of the week was the most convenient time for the largest number of students, the Tohoku Gakuin representatives declined to participate. This decision was arrived at without the knowledge of, and therefore without the urging of the foreign missionaries. Who will say that Christianity is not gaining a determining influence over the minds of the students in the mission schools, when such events as the one just referred to take place? When it is remembered that such a refusal for conscience' sake lays the Tohoku Gakuin students open to the libelous charge of being unpatriotic, than which scarcely anything could, in the eyes of the Japanese, be worse, the courage with which these young men stood by their convictions becomes apparent.

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—*Massillon, Ohio,* Rev. W. H. Shults, missionary. This mission is now a little over a year old, having been organized February 22, 1894. It has a Sunday-school enrollment of about 140, a Christian Endeavor Society of 30 members, and last year it purchased a fine church property for $3750, paying $900 on the same, besides about $350 for current expenses. It hopes to pay for the church in about three more years. The membership is 87.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

FROM THE MISSIONS.

—Rev. Winters, of the Denver, Colorado, mission reports a prosperous year. The church debt has been arranged for by the General Board. But the missionary finds great difficulty in carrying forward a German-English mission in a city like Denver. He hopes that the day is near at hand when there can be a mission in each language. He has been making a lecturing tour in Ohio, and reports a nice little sum towards their church debt. He has asked the Board to reduce his appropriation $100 for the coming year. That denotes progress.

—Missionary Remagen, of Fairview, Kansas, wrote the Board that hereafter they will try and get along without the help of the Board. Fairview is a thriving town between St. Joe, Mo., and Lincoln, Neb. The Board established the mission five years ago, giving $400 the first year. The church building was then erected. Since then a parsonage has been erected and all paid for in full. Last year the mission received $150 from the Board. This year the congregation declared itself self-sustaining. Bro. Remagen and his people deserve great credit for their good management and untiring labors.

—The question is often asked, What success is our Sioux City mission meeting with, and what are its prospects for the future? In answer to this we would say, that Missionary Zartman thinks the church unfortunately located; that there was entirely too much money put into the building, in the first place. His advice is, that the church be sold, all debts paid, and the remainder taken and a chapel built; which should be centrally located, and made in size to suit the congregation. We are inclined to the idea that this would be the part of wisdom to do. Otherwise the mission is on a good basis, and the country congregation is quite prosperous.

—The missions at St. Joseph and Kansas City both make a good showing in the Annual Reports sent to the Board. The former is moving along gradually, but surely, and is paying off its church debt and adding members. The latter has doubled its membership during the year, and the people of the mission are now struggling with the problem of re-locating their house of worship. This should be done as quickly as possible. We are firmly convinced that we cannot meet with complete success so long as we occupy the present location. We confidently look forward to great success for these missions in the future.

—Missionary Faust, of Iola, Kan., gives a very hopeful report of the Iola mission. That field had gone down somewhat and the people had become discouraged, when two years ago Bro. Faust was sent there and took charge. He has built up the field, encouraged the people, and a great change has come over the whole charge, and it is a change for the better. The mission is now in a fair way to success. Steady, faithful work, with trust in the Great Head of the Church, made the change.

—There are six missions in the Iowa Classis. All combined these missions receive $1107 from the Board. Next year they will get still less. Every one of these missions will have paid its apportionments in full by the time the Classis convenes in annual sessions. Some have already done so. Several of these are very near the line of self-support, and will in a short time be enabled to take care of themselves. There are a number of points within the bounds of the Classis where missions should be established. The cities on the Mississippi river, on the Iowa side, have many Germans in them, and, therefore, also many who are of Reformed lineage. In these missions should be founded.

—We stated in the last number of the GUARDIAN, that the new church at Ft. Wayne was to be dedicated on a certain day. We were mistaken in the day. The dedication occurs on April 21st; and long before this appears in print the Church papers will have given an account of that interesting occasion. We made a visit to Ft. Wayne in March. The church was then completed, with the exception of the furnishing. We can assure the readers of the GUARDIAN that the structure is an imposing one. A dozen years of growth has given us a first-class mission in that growing city. For some years it had peculiar difficulties to contend against; but it has come out of them all triumphantly. The church property is worth fully $25,000, and the mission has been a great success.

—Millersburg, Ind., is a pleasant, thriving place on the Air-Line of the Lake Shore Railroad, ten miles east of Goshen. We have there a very energetic people. The congregation was formerly served by the pastor from Goshen; but that city now requires all the time of the pastor. In Millersburg we should establish a mission; or, the St. Joseph Classis should do something to supply these good people. There is much missionary work needed in the towns and cities of northern Indiana, and our Church should attend to this work.

—Bro. Stearley writes us that the work in Cleveland has been somewhat hindered during the past year by the hard times. Many of the working class have been out of employment, and this has made business dull. Notwithstanding this, the Consistory determined to ask the Board to make a reduction in the appropriation. The time is now at hand when provision must be made for some of the church debt. We are assured that this will be attended to, and the indebtedness met as it becomes due. We hope that this will be done, as here is the rock upon which many a seemingly prosperous mission has been wrecked. Keep pulling down the debt, little by little every year, and all will be well. If you fail to do this, it will be sure to increase, and then the people become discouraged.

—At this writing we have two Missions vacant in the Pittsburg Synod—namely, Johnstown and McKeesport. The former of these had given a call to a good brother, but he declined the call. Johnstown is a thriving city of 35,000 souls, and is not burdened by too many churches. The Reformed church is a fine structure, centrally located, and needs only an active pastor to make it a power for good in that section of the city. We had supposed that we had a missionary for McKeesport, in the person of Bro. Dewitz; but he did not remain long in the field. Here are two fields that need active pastors. They are both very important for our Church.

—Missionary Bauman writes from Jeannette, Pa., that the mission at that place is moving forward in all departments of church work. The people are enthusiastic and stand by their pastor in all the plans and methods that are calculated to build up the Church. The Consistory asks the Board to make a very heavy cut on the appropriation for next year. This is good news for the Board; and it is as it should be, and always will be, when pastor and people see eye to eye and work together harmoniously in the interests of the Church. Would that more of our missions were determined to reduce their allowances from the Board!

—Bro. Glessner, at Cumberland, Md., writes very encouragingly of that field. There are now three congregations belonging to it. Hyndman is making good progress, while the new congregation between Hyndman and Cumberland is very hopeful. In Cumberland the prospects, we are told, are better than ever before; and during the coming summer a determined effort is to be made to erect a church, on the lots purchased by the Board several years ago. The mission should be divided. Cumberland should have the exclusive labors of a pastor; while the other two congregations should constitute a new mission. This will have to be done in the near future.

—Pastor Naly, at Apollo, Pa., reports that the audiences have grown to such an extent that it is necessary at times to bring in extra seatings in order to accommodate the large number who attend the services. He seems to think that if this continues, there will be need in the near future for an enlargement of the church. We hope that Bro. Naly's labors may continue to be blessed to the upbuilding of his congregation in the pleasant little city of Apollo.

—At Grove City, Mercer county, Pa., Bro. Limbert is hard at work. Many in the Church have heard of "Mercer Mission." We heard of it many years ago. Well, this is the same field, with a new name and with new energy and life. Grove City has been added to it, and now there are bright prospects for a better and more permanent work. The St. Paul's Classis lately purchased a lot for the Grove City congregation. A small church is to be erected this summer. When this is done, a better work can be done. Bro. Limbert has the material in his make-up to keep at work until he makes a success of the undertaking.

—At this writing we have not heard what the Church did, during the Lenten Season, for the purpose of lifting the Home Board out of the awkward predicament in which it finds itself. Why awkward, some may say? Why, from the fact, that the Church gave her solemn promise to sustain the Board in its work, so long as the Board kept within the limits of what the Synods had promised. The Board did so; but the promised funds were not furnished, and so the Board is in trouble. Yes, the position is an exceedingly embarrassing one. We have faith in the Church, notwithstanding all these disappointments. The stringent times have had much to do with the lack of funds. We still believe that when the times brighten up a little, and the business prospects become better, that our people will come to the aid of the Board. We have no doubt but that much has been contributed during the Lenten Season, when all parts of the Church send in their collections. We know of some mission fields that have done nobly, and others, not heard from as yet, have doubtless done as well.

F.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The contributions for our work for the month of March were $3513.47. To ascertain the amount available for current expenses, from this must be deducted $800 special for Rev. Miller's Myamachi church, and $66.90 self-denial, leaving $2646 57, which is less than for the March of last year. A year ago our receipts were largely swollen by the self-denial offerings, which have but just commenced to flow in this year. We trust these special offerings will be large this Spring.

—To any one who has power to discern the signs of the time, in the missionary world, the indications of the gracious workings of Providence are wonderful. Never before, since the inauguration of modern missions, was there anything like it. The past seems to assume the character of pioneer work—an opening up of the field, the clearing away of obstructions, and a preparation for a fruitful husbandry, which now so extensively is opening up. Fields are invitingly open all over the non-Christian world; men and women, on every hand, are saying: "Here am I; send me." And the sad hindrance is on the part of the home church, which withholds the necessary means.

—The plea that the Church is doing all in its power for the spread of the Gospel, is no longer tenable, as any earnest and observant soul, at the bar of its conscience, must say. Let the average Christian reckon with his own soul, and see whether, in nine cases in ten, conscience will not declare that without reaching the line of self-denial the easy ability to double its offerings is at hand.

—Doubtless much of this delinquency is attributable to a want of information. Much of the opposition to the cause of missions, and the more widely spread apathy, would be overcome by a proper understanding of its claims and its divine character. If Christians would only read more; if ministers would but study its character, its divine as well as human warrant, and pray over it, until, by the power of the Holy Ghost, it should be burnt into their very souls, and, thus prepared, bear the message to their people, there would be a revolution in the Church in Gospel lands.

—But how are Christians to be induced to read missionary literature? How are unsympathizing and inactive ministers to be incited to a full discharge of their duty in this regard? They seem insensible to human appliances. They evidently need the constraining offices of God's Holy Spirit. Those whose eyes are open to the urgency of the present situation, and whose heart-beats are responsive to the heavenly call, have, happily, access to the lever of prayer. Therefore, *let us pray*. Pray—not occasionally, but *continuously, importunately, every day*. And we have the promise of the blessed Saviour, in His last words to His disciples, that our prayers will most assuredly be answered. Let Christians whose hearts are inspired with the love of missions *do all they can, give all they can, and pray without ceasing*, and God will most certainly open the windows of blessing.

—Our monthly notes would not be complete without a reference to the Almshouse One-Cent Fund. Yes, it is still growing. Not as rapidly as our short-sighted impatience, perhaps, would have it grow. But abiding, solid growths are most always slow. It has passed the eight-hundred-dollar mark. At this writing the amount in hand is $809.07, lacking $190.93 of the required $1000.—The present school term of our Tohoku Gakuin is drawing near its close. The next term will open in September. We very much desire the completion of this fund before the commencement of the new term, so that the first beneficiary may enter upon the perpetual scholarship. We invite the attention of sympathizing friends to this interest, and request prompt contributions, large or small, as the Lord has given ability. Send them to the Secretary, as he has this matter in hand, not to the Treasurer.

—We trust the creation of a second Church Building Fund, for the use of our foreign work, will not be lost sight of. The beginning has been made by a class in the Sunday-school of the First Reformed Church, Lebanon, Pa. We repeat, such funds are of great importance to our work in our foreign field. While it is the policy of our Board, as also of other Boards, not to donate money, in ordinary cases, for the building of churches, leaving that to the native Christians, as a matter of self-help, yet, in view of the fact that most of the congregations are made up of poor people, it is a matter of vital importance in some cases to aid them in the form of a loan, to be refunded after a few years. This is the object of these building funds—to be loaned, repaid and reloaned indefinitely; thus helping consecutively a number of churches with the same fund. There are hundreds of Sunday-schools in our Church who have no part in the support of our Sunday-school missionary, and these ought to consider it a privilege to have a share in the establishment of the Second Building Fund. Let it be a Sunday-school Building Fund.

—We learn from a late letter from Miss Hollowell, published in the *Woman's Journal*, that the practice in Japan of parents selling their daughters still continues to some extent. The father of one of the little girls who had been gathered into the home provided by our missionary ladies, for the very poor and abandoned children, made his appearance, and was about to sell his daughter for five *yen* (about $2.50 of our money), to buy whiskey—saka. Miss H. was about to buy the child herself. But she was anticipated in this charitable act by the Japanese Principal of our Girls' School and Rev. Mr. Kamugai, who rescued the poor little creature by paying the money. She will now be kindly cared for by Rev. K., and reared to a Christian womanhood, should she live.

—Rev. D. B. Schneder, who for some six years has been Superintendent of the Sunday-school connected with the church in Sendai, in consequence of the increased labors which devolved upon him, incident to Rev. Hoy's absence on furlough, resigned the position, and Rev. S. S. Snyder was appointed his successor.

—Rev. W. E. Hoy was temporarily interrupted in his visits to the churches by the death of his sister, who has suffered long with a grievous illness. It was doubtless a sad pleasure to him that, by his timely return to this country, he was again permitted to see her before her departure. May God bless this

affliction to the enlargement of his spiritual life, and to the quickening of his anticipated joy, in view of a blessed reunion in the heavenly world.

—It is expected that Mr. George K. Kaneko, who in a few weeks will complete his post-graduate course at Lancaster, Pa., will go to Japan in the near future, and be received into connection with our mission, as a teacher in the Tohoku Gakuin.

—We have just received the Report of the Third Conference of Officers and Representatives of Foreign Mission Boards and Societies, held in New York February 14, 1895. It contains several papers that were read and the general discussions upon them, on topics of great interest and importance to the foreign work. The subjects treated relate to missions in their present advanced state, and are discussed by men actively engaged in the work and of large experience and observation. The Report may be said to contain the combined judgment and wisdom of the Foreign Boards of the United States and Canada. As such it is very valuable. We have several hundred copies, which we will distribute throughout the world.

—Arrangements have been made for Rev. Hoy to visit as many of the Classes at their annual meetings as time and distance will allow. We commend him most heartily to the brethren, and trust that the burning messages he may deliver will touch the hearts and inspire the energies of all who hear him to conscientious activity. We only wish he could reach all the Classes, which is an absolute impossibility, for he is a man who is *terribly* in earnest and brim-full of missionary enthusiasm.

HOW THE CHINESE FEEL.

MR. STUART, writing from Hangchow January 1, says: "We have not felt the direct effects of the war yet, but the people get excited every now and then over some rumor which they hear on the coast of our province. Trade has been suspended to some extent, and many people thrown out of work. The price of gold has advanced to almost double the original price, as people wish to put their ready cash into it, so that they may either hide it or carry it away with them before the invading army. Some buy gold foil, and have it sewed inside their wadded garments, so that it may be readily carried with them. For weeks reports have been current on our streets that great guns had been carried up to the sanitariums—our own and that of the English mission—on the hill overlooking the city. The reports had it that these guns were pointed toward the official quarters in the city. The officers sent runners to make inquiry, and were shown all over the house. The keeper of our building offered to lift the planks of the floor, and show them the attic, and even offered to let them down into the cistern to see whether we had any concealed guns. But the inspectors were satisfied. A telegraph operator also went out "to see the cannon," and he said he had been instructed to send a telegram to Pekin giving information that guns had been placed in our sanitariums. He, too, became satisfied that the reports were false. Possibly these rumors of cannon on our mission premises gained currency just as similar ones had in the Northern Presbyterian mission, near Chefoo, where the popular excitement and superstition magnified a round stove into a deadly piece of artillery!—*The Missionary.*

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

A PRAYER FOR HOME MISSIONS.

"Look from Thy sphere of endless day,
O God of Mercy and of might!
In pity look on those who stray,
Benighted, in this land of light.

"In peopled vale, in lonely glen,
In crowded mart, by stream or sea,
How many of the sons of men
Hear not the message sent from Thee!

"Send forth Thy heralds, Lord, to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to Thy peaceful fold.

"Send them Thy mighty word to speak,
Till faith shall dawn, and doubt depart,
To awe the bold, to stay the weak,
And bind and heal the broken heart.

"Then all these wastes a dreary scene,
That makes us sadden as we gaze,
Shall grow with living waters green,
And lift to heaven the voice of praise." —*Selected.*

FROM THE SOCIETIES.

THE WOMEN'S MISSIONARY SOCIETY OF MERCERSBURG CLASSIS will hold its annual meeting at Upton, Franklin Co., on Friday and Saturday, May 24–25. Business sessions on Friday afternoon and Saturday morning; public meeting on Friday evening, when it is expected that Rev. A. C. Whitmer and Miss Yoshida will be present, and address the society. Each charge in the Classis is entitled to send two delegates; where the charge consists of more than one congregation, the constitution asks for one delegate from each congregation. Pastors are respectfully requested to see that representatives of the women in their respective charges are appointed *at once*, if it has not already been done; and last year's delegates are requested to complete collections promptly, carefully noting special gifts for the support of the Girls' School at Sendai, the Building Fund, or other objects. All delegates expecting to attend should communicate early with Miss Estella Boyd, Upton, Pa., stating when and by what trains they will arrive, in order that conveyance may be provided for them from the railroad stations to the village.

W. M. S., WYOMING CLASSIS, (*Miss M. C. Schoedler, Cor. Sec.*)—The eighth annual convention of the W. M. S. of Wyoming Classis was held in Emanuel's Reformed Church, Hazleton, April 4th and 5th, 1895, at 2 P. M. The session was opened with devotional services, conducted by Mrs. S. J.

Houtz. The following officers and nineteen delegates were enrolled: *Pres.*, Mrs. Houtz; *Rec. Sec.*, Mrs. McHenry; *Cor. Sec.*, Mame C. Schoedler; *Treas.*, Miss Anna E. Williams, Danville, Pa. The following charges were represented: Turbotville, Danville, Watsontown, Milton, Bloomsburg, Hazleton, Weatherly, Orangeville, Freeland and Wilkesbarre. Local reports were full of interest. The synodical pledge was fully realized. It was resolved that we have 1500 detailed reports printed for distribution. The evening session was held at 7.30 P. M., Mrs. McHenry conducting the devotional services, after which a programme was rendered, consisting of the hearty address of welcome by Miss Berger, of Hazleton, responded to by Miss Oswald, of Freeland. An excellent paper on "Woman's Work," by Mrs. Stubblebine, read in her absence by Miss Achenbach; recitation, entitled "Macedonian Cry," beautifully rendered by Miss Wagner, of Paradise; a mission exercise, consisting of the recitation of Scripture passages and the books of the Bible and a motion song, well rendered by the Hazleton Mission Band of forty children, to the credit of their teachers, Rev. Mr. Noll and wife. The main feature, which all awaited with interest, was the excellent address by Rev. W. E. Hoy (recently returned missionary from Sendai, Japan), full of stern facts of practical Buddhism pertaining to the women in Japan, arousing in all present a greater desire to do more for our fallen sisters than we have done in the past. A beautiful solo by Miss Achenbach brought the evening session to a close.

Friday, 9 A. M.—Praise service was conducted by Mrs. Share, Danville, Pa. Minutes were read and approved. The following delegates were elected: Mrs. Houtz, *primaria*, and Mrs. Stubblebine, *secunda*, to the meeting of W. M. S. of General Synod at Dayton, Ohio; Mrs. McHenry and Mame C. Schoedler, *primariæ*, Miss Oswald and Mrs. Bilger, of Freeland, *secundæ*, to the meeting of W. M. S., Eastern Synod. A paper by Miss Seiler, Milton, was full of good thoughts; discussion, "How to Better Organize our Work," was opened by Mame C. Schoedler, and engaged in by all to the betterment of our work. The following officers were elected for the ensuing year: *Pres.*, Miss Achenbach, Orangeville; *Vice-presidents*, the wives of our pastors within our Classis; *Rec. Sec.*, Mrs. McHenry, Stillwater; *Cor. Sec.*, Mame C. Schoedler, Turbotville; *Treasurer*, Miss Anna E. Williams, Danville.

2.30 P. M.—Meeting opened with a consecration service, led by Mame C. Schoedler; topic, "Christ's Yoke." Treasurer's report was audited and found correct. Summary: *Receipts*, $353.82; balance in treasury, $20.70; total, $374.52. *Disbursements*: By Synodical pledge, $225; Contingent Funds, $5; Church Building Fund, $88; Scranton mission, $28.05; Incidentals, $25.95; balance in treasury, $2.52; total, $374.52. A vote of thanks was tendered our worthy retiring president. Plan of work: *Resolved*, That the W. M. S. of Wyoming Classis assume $225 as Synod's pledge, and after the payment of expenses, the remainder of what will be raised be applied on the Church Building Fund, which needs $122.84 to be completed. The Synodical pledge includes General, Home and Hungarian missions, and the support of the Girls' School, Sendai, Japan. Corresponding and Recording Secretary's reports were adopted as read. The following resolutions were adopted:

Resolved, That we view with pleasure the progress of the Foreign Missionary work at Sendai, Japan, and that we are highly gratified by the favorable

attitude of the Japanese government and army toward Christianity and toward our missionaries.

2. *Resolved*, That the cause of temperance, being closely allied to that of missions, receives our hearty endorsement, and that we urge upon the members of our Missionary Societies to do all in their power to check the enemy.

3. *Resolved*, That we are highly gratified by the action of our W. M. S. of General Synod in assuming as our part of foreign work the entire support of the Girls' School at Sendai, Japan, and that we will fall in line, and, as requested by W. M. S. of Eastern Synod, make our Synodical Pledge our first consideration.

4. *Resolved*, That we co-operate with such organizations as the American Sabbath Union, the W. C. T. U. and others, in their worthy efforts to bring about a better observance of the day of rest set apart by the law of God and of the American nation.

5. *Resolved*, That the congregations within the bounds of Wyoming Classis that have not already organized Women's Missionary Societies, be, and are, hereby earnestly requested to organize at the earliest possible day, and that we also request the same with regard to the organization of the children into mission bands.

6. *Resolved*, That the "Woman's Journal," being the official organ of woman's work in the Reformed Church, receives our hearty endorsement, and that all possible effort be made to increase its circulation.

7. *Resolved*, That we, the delegates of the Woman's Missionary Society of Wyoming Classis, hereby tender our sincere thanks to the pastor and people of Emanuel's Reformed Church of Hazelton, for their kind reception and entertainment given us during our short stay in their midst.

8. *Resolved*, That our united prayers be lifted up to the throne of grace, that the Lord may bless the work of our hands, and that all these things which we are praying for may be accomplished to the glory of God.

9. *Resolved*, That we, the W. M. S. of Wyoming Classis, desire to express our regret in losing our good brother and sister Noll; but our best prayers and wishes follow them to their new home, and we earnestly commend them to the grace of God in their new field of labor.

Respectfully submitted,

MRS. AARON NOLL,
LILLIE DIFFENBACHER,
BERTHA WAGNER

After a few brief parting words by Rev. Mr. Noll, the meeting was brought to a close by singing "Blest be the tie that binds." We feel sure that we have had a profitable meeting.

QUARTERLY MISSIONARY MEETING, TURBOTVILLE, PA. (*A Member*).—The first quarterly missionary meeting for the year 1895 was held on Sunday evening, April 14th. The main feature of the evening, which all awaited with interest, was the inspiring and interesting address by Miss Yoshida. She spoke of the customs and manners of her people, and truly we were all made to feel, more than ever before, the oneness of God's people, after being addressed by a Japanese sister in Christ. Excellent music was furnished: male quartette, anthem by the choir, chorus by some of the junior members of the society. We feel that these quarterly meetings are a great benefit to all, both members and others.

On the Saturday evening previous, a reception was tendered Miss Yoshida at the Reformed parsonage, by the society. After a social hour, refreshments were served, and the junior members furnished some music. The society then sang "Blest be the tie that binds"; prayer was offered by the pastor. The guests then departed, feeling greatly honored in having an opportunity to meet our beloved sister and friend, Miss Yoshida.

OUR BAPTIST SISTERS.

THE EXAMINER (New York, March 28) contains, under the caption *Mite to Might*, an article concerning the working of the missionary organizations of the Baptists of this country. A brief review of some of its points may be profitable to us in the way of interest and encouragement. There are, it appears, seven organizations for foreign missionary work supported by the Baptists of the United States, viz.: the American Baptist Missionary Union, the Southern Baptist Convention, the Woman's Baptist Foreign Missionary Society of the East, the Woman's Baptist Foreign Missionary Society of the West, the Woman's Baptist Foreign Missionary Society of California, the Woman's Baptist Foreign Missionary Society of Oregon, and the Woman's Missionary Union. The relation in which these organizations stand to one another will be best understood if it is remembered that the government of the Baptist Church is congregational, there being no controlling bodies corresponding to our synods. The associations are simply for conference. There is, consequently, no authoritative assessment of mission expenses, all contributions being purely voluntary. It follows that the above-named organizations are entirely independent, except that the Woman's Missionary Union is auxiliary to the Southern Convention, doing the same kind of work as that of the women in the Northern States, but having no treasury separate from that of the Convention.

This article compares the last annual reports of these seven organizations, with especial reference to the financial statistics of the American Baptist Missionary Union, and of the women's societies in its home field, and nominally auxiliary to it,—that is, the first four above enumerated. The oldest of these is the W. B. F. M. S. of the East, which has its headquarters in Boston, Mass. This society is now twenty-three years old. Its first report (1872) gave the amount of its receipts as $9,172.63; in the second year this sum was more than doubled. It increased with succeeding years to $152,028.32, in 1893, falling off the next year, as is the case in missionary societies everywhere; in 1894 the showing of receipts was $96,507.83. But throughout all these years the ratio of its receipts to those of the Missionary Union increased with remarkable rapidity; for whereas, in 1872 it was only as 1 to 23, for the last eight years it has been as 1 to 5, except in 1890, when it was as 1 to 4. The receipts of the four northern women's societies aggregate about one-half of those of the Missionary Union; but while the latter, in 1894, reported a debt of over two hundred thousand dollars, all but one of the women's societies had balances in their treasuries. The work of these societies is as independent as their funds. The women's societies "send out missionaries to work for women and children." The Missionary Union sends out pastors, preachers, women teachers, issues translations of the Bible and religious literature, instructs natives teachers, etc.

Now as, according to an arrangement made at the time the first women's societies were organized, certain revenues are devoted exclusively to women's work through their societies, and certain others to the joint work of men, women and children, through the Union, the surplus money in the women's treasuries is not available to pay the debt of the Missionary Union for its general missionary work. The writer of this article (Mary Clark Barnes, of Pittsburg, Pa.) suggests a redistribution of revenues, to suit the altered circumstances. She argues that this is both just and politic, because the Union, as well as the women's societies, sends out women teachers, and because none of these missionary teachers can work successfully unless the missionaries of the Union are maintained in the fields and lend their support to the teachers.

This article affords a pleasant glimpse of societies working side by side for the same end, with an amicable division of resources, as well as of labor; of women's societies, appreciated and heartily supported by both men and women; of the growth of their revenues, not only in amount, but in relative importance, no doubt arising from the increased resources and business ability of the women of this generation, until the societies they constitute have become a power in the work of their denomination. They now find themselves in a position not only to carry on without embarrassment their own enterprises, but to extend a helping hand to the general work. It is easy to see that they will not be slow to do this, but that the wise and generous suggestions of this writer will in some form be carried out.

WOMAN'S RECORD.

—Woman's work for woman no human gauge can measure. When Dr. Eli Smith, of Syria, was giving theological students his reasons why, ordinarily, missionaries should take a wife, he spoke not only of her contribution to her husband's home comforts, and her power to shelter him from moral suspicion, but he added, with earnest emphasis, that the wife often does full as effective work in the foreign field as her husband, and that nothing is needed more, as a living lesson to these degraded and ignorant idolaters and victims of vicious social surroundings than the practical exhibition in the Christian woman herself of what the religion of Christ does for her as daughter and sister, wife and mother. The common witness of the most heroic and successful missionaries is that the holy lives and tireless labors of devoted women have been indispensable to the highest results of missions. There was a time when woman was regarded as little more than man's helper, if not servant; but Paul wrote, "*Help those women* which labored with us in the gospel," as though they were now leaders, and the men were to go to their help!—*Dr. A. T. Pierson.*

—When Dr. Duff began work in Calcutta he found that a cow had more rights and higher rank than a woman, and he said that to try to educate women in India was as vain as to attempt to "scale a wall five hundred yards high." To-day in the province of Bengal alone a hundred thousand women and girls are under instruction, and India's most gifted daughters are laying hold of the treasures of the higher education. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun.—*Dr. A. T. Pierson.*

THE CHILDREN'S PAGE.

Ella's Missionary Box.

A MISSIONARY who had been in India a long time, having come back to England for rest, tried to interest the Christian people of England in the poor heathen in India. He was specially anxious that the boys and girls should feel a deep and tender pity for them.

The children in a certain Sunday-school became so much interested that they resolved to lay aside all their pennies to help send the Bible to India. Among the children in this school was a little girl named Ella, belonging to a very poor family. Other little girls brought very pretty red-and-gilt boxes in which to drop their pennies; but Ella was too poor to spend even a few pennies for a bright box. She had so few, that she wanted every one for missions. But finding some pieces of thin board not far from the house, she persuaded her brother to make her a box, and she did her best to fill it.

After a while, the missionary came to the school for a second visit. Ella was one of the first to be at the place of meeting, and her rude little savings-bank was placed on the table among the gay boxes of her companions. After a short address from the missionary, the boxes were opened and the contents poured out upon the table. Several of the banks contained silver pieces; but in Ella's there were only pennies, and the loving little girl sighed as she thought how few they were.

When the missionary heard the story of the box, he asked that he might be allowed to take with him to India, not only Ella's pennies, but also the little box that held them. Soon after his return, the missionary preached to his people on giving, and at the close, holding up before them the little box, he told its story, and asked them to put something ito it.

The following morning one of the native helpers came to the missionary and said:

"I did not sleep much last night, thinking of all you said in the morning about giving. Last night I thought of a plan, and I have come to tell you about it. Do you think the potter could make some little vessels of clay, entirely closed except a small slit through which money could be dropped?"

"I presume he could," said the missionary.

"Then," said the man, "we can put in them as much as we can every day, or every week, and at certain times we can come together to present our offerings."

The missionary heartily approved of the plan, and the man went home. After a few days, he came again, holding in his hand the vessel the potter had made according to his directions—his savings-bank for the Lord's money. Near the mouth he had pasted this text, "Freely ye have received, freely give."

Others in the congregation followed this man's example, and soon in almost every house there was a little clay savings-bank. At the end of the year the people met in the church to present their offerings. One bank near the door was so full that when the missionary shook it there was no sound. This belonged to a very poor woman, who earned her living by sweeping the Traveler's Rest House. The money in all the boxes amounted to about sixty-four rupees, about equal to thirty-two dollars. Before the people went away, the missionary said to them:

"Twice during the year you reap the grain from your rice-fields; why

should you not twice come to the Lord with your offerings of thanksgiving?"

"It is right that we should do so," answered the people.

Six months later they came again with their gifts, which amounted to ninety-four rupees, forty-seven dollars, while the last half-yearly collection, brought in these curious savings-banks, came to one hundred and eighty rupees—ninety dollars.

The example of this church was followed by others; and from little places all over the district, and from other districts, came orders for little clay pots to hold the money each family wished to lay aside for the Lord. So richly God blessed Ella's gift.—*Allahabad (India) Exchange.*

Little Builders.

Little builders all are we—
Builders for eternity.
Children of the mission-bands,
Building by our love, are we,
In the lands beyond the sea;
Building by each thought and prayer
For the souls that suffer there;
Building slowly, day by day,
One by one the stones we lay;
Building temples for our King
By the offerings we bring.
"Living Temples" He doth raise,
Filled with life, and light and praise.
Building in the Hindoo land,
Where the idols are as sand;
Building in vast China too,
Living temples rise to view;
Building in Japan as well—
Ah! what stories we could tell;
Building on dark Afric's shore,
That there may be slaves no more;
Building in the Turk's doomed land
For Armenia's scattered band;
Building in Pacific Isles,
Ruined once by Satan's wiles,
And some day our eyes shall see
In a glad eternity,
"Living stones" we helped to bring
For the palace of our King.

—MARIA A. WEST.

To Be and To Do.

LET me remind our Reformed boys and girls of what has, perhaps, been said to them many times before—that we all need to be more concerned about what we *are*, than about what we *do*. Our pennies, saved or earned for missions, may grow to many dollars, and our givings may be greater than those of our neighbors, and yet we may lack the smile of God, that makes sunshine in the soul, and crowns the gift.

And what good can any one do who builds with one hand and tears down with the other? Is it true service to spend our money that the gospel may be preached, while our lives are all stained with the evil habits which that gospel forbids, while we neglect our home or school duties, and wrong our parents and teachers by disrespect and disobedience, and our brothers and sisters by our bad example? Vanity, pride, stubbornness, passion and evil-speaking—all these things are of the devil, and war against the very gospel we are working to spread.

Alas! I fear there are many reports of large sums of money raised, which are like the tinkling of a brazen cymbal—meant only to call the attention of our fellows, and keep time with the march of others, but quite destitute of the true harmony of loving obedience to the Lord's will. Our constant prayer to Him should be for more of the spirit of love; if that be the key-note of our whole life—love to God and love to man, beginning with the friends and companions He has given us—then all our being and all our doing, springing from the same blessed source, will chord with His will, and our life be "one sweet song" to His praise.

R. H. S.

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. V. JUNE, 1895. No. 6.

—Reader, what are you doing to increase the circulation of the MISSIONARY GUARDIAN? Do you not know that you can do a great work for the cause of missions if you take part in increasing the number of the readers of the MISSIONARY GUARDIAN? If you receive any benefit from reading its pages every month, would you not be doing a good part by having others enjoy the same with you? Make an effort, for the sake of the cause, to receive at least one new subscriber for it?

OBEDIENCE—MISSIONS.

Love is the *greatest* thing in the world, Drummond tells us. Faith is the *first* thing in the world, we are told by another. These two sum themselves up in *obedience* is the declaration of still another. We are not sure that any one of these can be exalted in such a way as to make one appear greater than another. Obedience to God's law and commandments is certainly insisted upon in God's Word in such a way as to make it of first importance. God lays down certain things that must claim our thoughts and our activities. A man claims that he loves God—without which he cannot please Him. Then he claims to have faith in Christ as his Saviour. He may tell us that he *knows* that he loves God, and that he *knows* that he has faith in Christ. How does the man know this? Is it a matter of a subjective experience, the stirrings of the emotional nature? Is it with him a matter of feeling merely? It may be all this, but it is all this because there has been going before something more substantial and real than merely his subjective feelings. He knows that he loves God and has faith in Christ because he loves to do those things which are commanded in God's Word. Not only because he does them, but because he loves to do them, has he the evidence of his acceptance with God. If ye love me keep my commandments, says Christ. Joshua did all those things which were commanded him of the Lord, and it was accounted unto him for righteousness. Again, the declaration is made that we know that we love God because we love the brethren. The test of our love to God all the while centers in that which is about us. He that saith that he loves God and hateth his brother is a liar. The two things are a contradiction and cannot be. Love to God shows itself in our conduct toward others. Faith is the highest form of activity. How then can one have faith who is inactive in everything that looks to the salvation of sinners? How much of love and faith has he who

never so much as warns the sinner, cheers the discouraged one, or labors for the advancement of Christ's kingdom in the world? Obedience to God's commands means activity in everything that He has commanded. When we come to consider the work of the Church in a general way it must be the same in kind as that of the individual Christian. What the individual must do to meet the responsibilities placed upon him by God, that the Church must do in her wider sphere, in order to meet the responsibilities that God imposes upon her. Go ye into all the world and make disciples of all nations, teaching them to observe whatsoever I have commanded you. These are the commandments of the Master. He speaks not to individuals only, but He speaks to the Church. We often wonder how the Church in her organic character can meet the responsibilities imposed upon her by this command of the Saviour when so little is done for the evangelization of the world. We think that the work of missions is making great progress. So it is, but only in comparison with the little that was done in former ages. Taking into consideration the wealth of the Christians in the United States, and the advantages they enjoy in every way, they do but little to advance the Kingdom of Grace in the world. We mean now, little in comparison with what they might do. Little, too, as compared with what they have the ability to do.

And now, coming down to the narrower limits of our own church, what have we been doing, and what are we now doing in the way of yielding obedience to the command of our Saviour when He says: Go ye into all the world and make disciples of all nations? Are we obedient? If not, is it only because we are a little negligent? Is it not rather because we lack that burning love and faith which, when properly exercised, bring about the highest activity? It is a question whether we, as a Church, consider this matter as we should. Disobedience is a great sin. To fail in carrying out any of the Master's commands is a wrong for which we are held responsible. The missionary work has been neglected in our church. We lack missionary enthusiasm. May this be because we have a wrong apprehension of the nature and importance of the work? Or may it be that we lack the love and faith that the children of God should exercise? We hope that it is not the latter.

We wonder at times who is responsible for this condition of things. That it is a fact cannot be denied. That we come short, considering the advantages we enjoy, can hardly be gainsayed. That we have dedicated our wealth to the spread of Christ's kingdom to the extent that we should have done is a question. That we are now doing what we should can hardly be affirmed. We do not mention these things with a fault-finding spirit. There has been such an improvement in the mission work of the Church within a few years past that one should, perhaps, not find fault at all. Yet, it is well for us to remember our shortcoming, and take warning against that disobedience which may bring condemnation upon us. It seems that the ministry of the Church should especially warn the membership against the sin of inactivity in Church work. Too many of us regard our whole duty done when we enjoy the means of grace ourselves. We fail to see that we must be active in the spread of Christ's kingdom. To fail in this is to be disobedient in one of the most important commandments. F.

REASONS AND ANSWERS.

IN the *Messenger* of April 18th some good brother undertook to give reasons, or probable reasons, why the Board of Home Missions failed to receive the money from the church at large that it had hoped to receive. The writer thinks it wrong to blame the pastors for dereliction of duty in gathering the apportionments. He also thinks that the articles written on this subject were likely largely written by members of the Board. We did not hasten to reply to this unkind communication, and would not do so now were it not for the fact that such articles are calculated to do much harm. That there are some things true and some things false in the communication can readily be admitted. In that whole controversy on the apportionments, in which were some unwise and foolish statements made, as well as many that are very true, not a *single* member of the Board wrote a *single* article. Of this we feel certain, and on this point the good brother is simply mistaken.

It is true, however, that the Board did an unwise thing to carry the Pacific Coast Missions so long. But this good brother evidently resides in one of the two Easten Synods. We infer this from his articles. If so why did he not long since put upon record a vigorous protest against those missions, such as is contained in the articles in the *Messenger*, in which he seeks to find fault with the General Board? He must remember that these missions came to the General Board as an inheritance from his own Synods. His Board supported them and he then knew, as he likely knew ten years ago, that these missions would be a failure. Why did he not then give them the vigorous *protest* he gave in the *Messenger* on April 18, 1895, or did he wish to unload them on the General Board and then give that Board the *protest?* The General Board, long before this good brother said a word to the public, was seeking means to get rid of those Missions in an honorable way. When the German Board, (which could have made a success of them) refused to take them, then the Board at the annual meeting dropped them—something the Bi-Synodic Board should have done long ago. Let the good brother put the blame where it rightfully belongs, but let him not put it on the General Board.

But this good brother had procured a recent map of Kansas and Nebraska and has been studying geography in good earnest. That certainly is a good employment. But the good brother says, "looking at this map, one cannot find the cross-roads indicated, where evidently some of our Missions are located." If what is here declared were literally true what of it? We are pretty well acquainted in the East, and we venture the assertion that one cannot find the places indicated on a good map where at least *one-third* of our strong charges are located in the State of Pennsylvania. But such is absolutely not the case with the Missions in Kansas Classis and the Wichita Classis. We will give here every one of the regularly organized missions that get aid from the Board, and let the reader of the GUARDIAN judge as to the correctness of the assertion made. We will give the population of the towns. Here they are: Sioux City, 40,000; Lincoln, 60,000; St. Joseph, 70,000; Hiawatha, 5,000; Holton, 3,500; Kansas City, 120,000; Abiline, 6,000; Wichita, 25,000; Lyons, 2,500; Chaney, 1,200; Iola, 2000; Imogene, 500.

These are the only regularly organized missions getting money from the Board, and the last named gets only $50 per annum. Otis, Wells and Ransom

are points where Superintendent Shuey preaches at times, but they get no help from the Board. It does not seem that these places should all be found on any good modern map. We want to tell this good brother that in no section of the Church are our Missions so universally located in the larger cities and towns as in the Classes of Lincoln, Kansas and Wichita.

But why are so many of our Missions in the "Synods of the interior" to be found in the smaller towns? An answer is easily given to any one who understands the history of our Western Missions. From 1860 to 1869 the General Board did a little for the Missions in Illinois and Iowa. The aid given was very little and in order to keep within the scope of the small allowance, Missions were started where they cost little, namely, in the smaller towns. From 1869 to 1885, during part of the time which the liturgical controversy absorbed the interest of the Church, absolutely nothing was done for the West, aside from what the Western pastors could and did get by earnest solicitations from pastors in the East. How, under such conditions, could city work be undertaken?

But it is a fact that the smaller towns have beaten the cities in the race here in the West. Basil, Wauthena and Fairview, Kansas, have become self-supporting, although they are small towns. The latter has been especially prosperous from the very beginning of its history four years ago.

Another point in the letter of this good brother is faulty and does injustice to the Board. It is a fact that all the Missions, up until three, four and five years ago, were not founded by the General Board, but came to the Board in the unification movement from the District Synod Boards. Does the brother mean to advocate the idea that the General Board should have gone to work at once and should have broken up these fields and should have thrown the pastors out of employment? If the Board had done so there would have been mutters deep and *loud* from all sides.

For the three years last past there have been scarcely any Missions established outside of the cities. This is true especially of the regions west of the Allegheny mountains.

The statistics of these Western Missions have also been studied, and it is found that no great progress has been made, save in a few of the Missions. Can the brother guess why this is so? Simply because at times half the missions have been without pastors. In Iowa we have known half the charges to be vacant at one time. Why? Well, for the reason that we have no theological seminary in the West, and that it is exceedingly hard to get men here from the East. Even if the salary is as large as in many charges in the East, they will still remain in the East. Here is the main reason for our moderate progress in the West.

We will here make the assertion that in any of our Western Classes where the charges have had pastors, the per capita net increase will be found to be as great as in the Eastern portions of the Church. Let the documents be examined. A gain of 500 in a Classis of 5,000 members is not very great. What should the gain be of a Classis of 800 on the same basis. Let us wait and see.

In conclusion we wish to say that there has been a great deal said by men in the Eastern portions of the Church about our Western Missions, finding

fault with them, declaring that their progress is too slow. Our progress in the West must not be judged by what is being done now, but by what was neglected years ago. Men are wanting in the West, means are wanting, but with such supplies as we have in the West we declare that as much good work is done as in any portion of the Church. Let it be remembered too that all the mistakes have not been made in the West, neither have the mistakes been made by the General Board only. F.

THE CLASSIS AND MISSIONS.

AS we are writing the Classis are in session all over the Church. In the Synods of Ohio and Interior the majority of the Classis have held the annual meetings. We notice that the additions have been quite large, and judging from these we may believe that the net gain throughout the Church was larger the past year than during any year in her history. This is a matter of encouragement and should inspire us with greater zeal, since it is an evidence that the Master is blessing the work of the Church. May we not believe too, that He is giving us more work to do and expects more of us. We notice too, that the contributions of some of the Classis are much larger than in former years. While the times have been somewhat hard, the people have been as liberal as in other years. This is a very hopeful sign for the future growth of the Church, since it is an evidence that to the membership of the Church the work of the Master is of more importance than the outward relations and conditions of life.

The Tiffin Classis merits special mention along this line. Financially, the past year was the most prosperous in the history of that body. The contributions for home and benevolent purposes never were as large. Good for Tiffin Classis. That Classis has been regarded as a sort of *weakling*, but she has shaken herself and is letting the world know what she can do when aroused.

This is the first year in which the annual report of the Board appeared first before the Classes. The Board did this for several reasons. (1) In order to get the report more universally distributed among the pastors and elders of the Church. Coming before the Classes, when the elders are in consultation with the pastors, it was thought that there would be a more general interest awakened among these elders as to what is contained in the report. (2) In this way the report comes more directly before the Classes and calls the attention of these bodies to the action of the Synods on the missionary work of the Church. This latter item was regarded very important. Even when the Board distributes literature free of cost, it fails to get before the people as it should, hence, the Board made a new departure and sent the report direct to the Classes. Over 10,000 copies of the report have been sent among the Churches. If these are properly distributed and then read as they should be, the Church will be pretty well informed as to the work of the Board during the past year.

So far as we have been enabled to notice the action of the Classes, it has been favorable to the missionary operations as carried forward by the Board. The requests of the Board have been heeded, and the Classes promise to carry them out to the best of their ability. We attended the annual meeting of the Miami Classis at North Hampton, Ohio. This was up to a late date the

largest Classis in the Ohio Synod, but within a few years the Tuscarawas Classis seemed to have outgrown it. The meeting was an enthusiastic one. Dr. W. A. Hale was President and made things *go*, as the saying has it. The venerable Dr. Williard was present and was received as a member of Classis. He is about organizing a congregation and building a church in Dayton. He is full of missionary zeal. The Classis took favorable and decided action on all the missionary items coming before it for consideration. This Classis determined that during the present year every cent of the apportionments should be paid. This did not come simply in the way of assuming what the Board asked, but by a special action and a free discussion of the matter the Classis said every cent should be paid. In order to carry out this promise the Classis appointed a committee of *five*, whose duty it shall be to visit vacant and delinquent charges and assist in collecting the apportionments. This is a movement in the right direction. Just what should be done by every Classis, and without which the apportionments will never be fully paid.

We made certain promises while at the meeting of this Classis which we hope will be carried out to the very letter. We made the suggestion that if the Miami Classis could pay the missionary apportionment in full, which is over $2,000, then the Board would carry forward the missions of Classis now on the roll, and would in addition thereto, start a mission in Springfield, Ohio, a city of 35,000 people. Dr. Williard took up our offer and so an agreement was made. We have many members of our Church in that city already and the city is surrounded by Reformed Churches. A Mission there should, and doubtless would be a grand success. We propose to hold Dr. Williard to his offer, and before the next winter comes we hope to commence work in Springfield, Ohio. F.

A WONDERFUL CONTRAST.

RECENT intelligence from Japan is to the effect that the brave conduct of the native Christians in the army operating against China, has so favorably impressed the officers, who closely observed them, that with the approbation of the government, the Bible is now being freely distributed in the army and in the several barracks, and that Dr. Loomis, who was the active agent in the distribution, was called to the palace and thanked by the Commander-in-Chief, who is the cousin of the Emperor. This bespeaks an improved and most favorable attitude of the government towards Christianity. Below we extract from Rev. M. L. Gordon, M. D., who in his "An American Missionary in Japan," in most remarkable contrast, speaks as follows: C.

"As late as 1868 an edict was issued which announced that —

"'The wicked sect called Christians is strictly prohibited. Suspected persons are to be reported to the respective officials, and rewards will be given.'

"The government was careful that the people should not regard these edicts as a dead letter. In the same year a Roman Catholic Christian community, which had preserved its existence during more than two centuries and a half of suspicion and persecution, was discovered in the village of Urakami, near Nagasaki, and its three thousand members were sent off as prisoners, condemned to hard labor, into thirty-four different provinces. Kido, one of the most enlightened and progressive statesmen of the time, not only executed this edict of banishment, but declared himself to be against the missionaries, who, he said, were 'sent to Japan to teach the people to disobey the laws.' A

young man named Ichikawa Einosuke was employed as a teacher of the Japanese language by a missionary of the American Board residing in Kōbe. In connection with his duties as a teacher he became an earnest student of the Bible, but he had not received baptism. In the spring of 1871 he and his wife, who had as yet shown no interest in Christianity, were arrested at dead of night and thrown into prison. The only evidence of crime on his part was a manuscript copy of the Gospel of Mark, which was found in his possession. Every effort was made to secure his release; but neither the personal efforts of missionaries, nor the kindly offices of the American consul, nor even those of the American minister at Tōkyō, availed anything. Even the place of his confinement remained unknown till November, 1872, when his wife returned to Kōbe to tell the story of their imprisonment, and of the death of her husband in the faith of the gospel, which had sustained him throughout all his trials. So much impressed was she by this fact that she had embraced the same religion, and afterwards became one of the original members of the first church formed in connection with the mission. There were other Protestant Christians who were similarly treated. A young man named Shimizu, formerly a Buddhist priest, who was baptized in 1868, suffered in various prisons for nearly five years.

"Under such circumstances the missionaries could do little else than make preparations for the future, for the better day which they believed was sure to come. They studied the language; they prepared grammars and dictionaries; and portions of the Bible were translated, though not published. The Japanese-English dictionary, published by Dr. J. C. Hepburn in 1866, is still (in its third edition) the standard for both Japanese and foreigners. They ministered to the sick and unfortunate, and by kind deeds and pure and upright lives showed the Japanese that they were not such foes to mankind as they had been represented. The Japanese became convinced that Protestantism was not the dangerous power politically which many of them believed the Roman and Greek churches to be. One man in high authority was heard to say: 'I like the Protestants better than the Romanists; not that I have examined their doctrines, but Protestant missionaries do not look and act as though they were going to swallow us up, country and all.' For direct evangelistic work, however, there was no opportunity beyond private conference with individuals. When we arrived in Japan in the autumn of 1872, there was not in the whole empire a single public preaching place. The one church of a dozen members met on the premises of a missionary, under protection of the United States flag."

NOTES FROM THE FIELD.

BY REV. D. B. SCHNEDER.

March.

—With the close of the month, we close both of our Schools for a ten days vacation. The examinations are over, and now teachers and students have before them a short season of rest. Those who, perhaps, need this rest most are the Industrial Home Students of the Tohoku Gakuin.

—On the whole the month has been one that has increased our hopefulness. There are evidences from many sources that a new spirit is abroad, and an increasing disposition to give Christianity serious consideration. On the 21st of the month, at Sizuka, a Christian lecture-meeting was attended by over one thousand persons, and all listened quietly for over four hours to what Revs. Moore, Wada and Fugiu had to say. Everywhere these lecture-meetings are quiet and orderly; whereas a year or so ago, to speak at such a meeting was almost like casting pearls before swine, so violent and coarse was the opposi-

tion. Buddhism is much less demonstrative in its opposition. At a very flourishing Sunday-school, conducted by one of our evangelists, the children of Buddhist priests attend.

—Several of our Sunday-schools, however, are not faring well. Two of them have been closed by the public school teachers forbidding the attendance of the children, and several others have been seriously reduced in numbers. In no quarter is the opposition to Christianity stronger than in the public schools. The normal schools are bitterly hostile, and this hostility is instilled into nearly all who go forth from them as teachers. A public school teacher who becomes a Christian decidedly darkens his future prospects. It is generally supposed that the reason for all this is, that the impression prevails that Christianity is destructive of patriotism. Yet this seems hardly sufficient to explain.

—The two strongholds of opposition used to be the Military Department and the Educational Department. The Military Department is now apparently conquered, leaving only the Educational Department. In the military, the change of front is most remarkable. The favor that has recently been shown towards Christianity by high military and naval officials is amazing. Not only are Bibles thankfully received, and the holding of Christian services in the soldiers' barracks permitted, but there has been actual request for such service. Count Ito himself, the Prime Minister, cordially received a Bible from Rev. Mr. Loomis, and gave assurance that the Emperor, also, would gladly receive such a gift. Arrangements are now in progress to make the notable present.

—The Sendai military are, however, to some extent an exception. A month ago Rev. Loomis, of the Bible Society, was here and left 9000 Gospels for distribution among the soldiers. They were left in charge of the officer second in command, who promised to distribute them. It appears that he did send them to the various sub-commanders, but probably failed to accompany them with explicit orders; the distribution was attended to by some and neglected by others. Nevertheless, there is a project on foot among the missionaries and native pastors to open a house for the soldiers where there will be preaching, Bible instruction, answers to inquiry, and some provision for reading of news, and diversion.

—While some of the soldiers who had received Gospels were on their way to the war, they good-naturedly gave their Gospels to the school children that hurried out at various places to see them off. The teachers of these children at one place, carefully gathered up all the books given to their pupils and tore them up; at another place, they made a bon-fire of them. We have heard before, in the history of the world, of Bibles being burned. We also know of the result, and are not dismayed.

—Events follow each other in rapid succession these days, especially in the political world. The first important one of the month was another great victory for the Japanese in Manchuria. Next, the peace embassy from China, headed by the great and venerated Li Hung Chang. And now comes the startling news that an attempt has been made to assassinate this aged statesman in the midst of his difficult mission. A crank, no doubt, one of the kind that wounded the Russian Prince, or that stabbed Carnot, or shot Garfield. No doubt he thought that he was serving his country, but he has done her an injury that makes the nation writhe in pain.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

MISSION ITEMS.

—Some of the brethren deemed it a great wrong to continue the missions on the Pacific Coast. The board believed the same—but as these missions came to the General Board only a few years ago—it had to deal fairly with the pastors in the missions and give them timely notice of the fact that the missions would be discontinued. The General Board also endeavored to transfer these missions to the German Board. If the German Board had taken these missions there is no doubt but that they would have proven a success, but the German Board had its hands full already and would not take charge of them. All efforts failing, the Board at its annual meeting arranged to drop them from the roll of Board.

—The Board at its annual meeting arranged to put two additional Hungarian Missionaries in the field. This was deemed necessary to meet the demands of this particular work. One of these is to be placed in New York City where there is great need for such a missionary, and there will be stationed at Mt. Carmel, Ia. These are the points in view by the Board at present. The officers of the Board were authorized to correspond with Dr. Moody of Buda Pesth at once, and procure these missionaries at as early a day as possible. The Hungarian work certainly gives evidence of great things in the future. In the meantime let the Church awaken to a sense of the importance of this work, and sustain and keep it in every way possible.

—The movement is on foot to sell the Church property in Sioux City and relocate the mission. It is claimed that the Church is unnecessarily large for the small membership, and also that it is not well located. A committee has been appointed to go to Sioux City—examine into the matter—take under consideration the advisability of selling the property &c. This whole matter will be fully and finally decided at the next quarterly meeting of the Executive Committee. The same is to take place at Kansas City. Here the property consists of a Chapel and two small houses. The one house with twenty-three feet of the lot has been sold for $2000. Authority was given at the last meeting of the Board to sell the Chapel and the remaining house, and relocate the mission at as early a date as possible. It is felt that the mission cannot be made a complete success where now located.

—The Board of Missions received during the past year a little less than $5000 for its extension work. This is a sum entirely inadequate when we remember the vast amount of work that should be done in our large cities. The Board now has an indebtedness of over $14,000 resting on it because money had to be borrowed to help along this good work. If the English Synods would pay promptly the six cents per number as suggested by their own action, we might do a great and good work. The time is at hand when we will have to cease borrowing so much and go down into our pockets and help this great movement.

—On May 12th, the new Chapel at Lima, Ohio, was dedicated. This was

a long looked for event, and was all the more interesting when it occurred. The Church has heard much about Lima. It was one of those missions that had become a kind of a by-word in the Church. For a dozen years it had been struggling along down on "*Hog Creek*" as it is called. Here is a town of more than twenty thousand people with a strong German Church in it. Why does our English interest not prosper, is a question that was asked over and over again. Neither Church, Sunday-School, prayer meeting or anything else connected with the mission seemed to prosper. The location is at fault we were told. We confess that we could hardly believe this the only reason. The change was made. The eastern part of the city was chosen for the new location. A lot was purchased for $1650, and a Chapel erected for $2800. The Sunday-School was a grand success from the start in the new location. The old Chapel was sold for $1400, and this, with what the people raised, put the new Chapel practically out of debt. Rev. Daniel Burghatter is the new Missionary, and he has entered upon the work with a great deal of zeal and earnestness, and we do now most decidedly look for great things from Lima. Both pastor and people are encouraged and the outlook is good.

—The Board authorized the superintendent to proceed to Buffalo, N. Y., and consult with the German brethren there with regard to the founding of an German-English mission in that city. The mission, as we understand it, is to be mainly English, and yet sufficiently German to hold some material that is found in the vicinity where the mission will be started. This will likely be the beginning of an important work. That city should have had an English mission years ago, and this may be the starting point in the accomplishment of a work that should have been done long ago. The whole matter will likely be decided by the time the Executive Committee meets in July.

—The plans for the new Church in Chicago, came before the Board for its approval. Judging by the drawings the house will be of fair size and tasty in appearance. The Board decided that the cost must not be more than $6000. We have had word since that time from Chicago, which said that the plans were brought within the $6000. The building will be of stone and substantial in every way. Why, some will say—Can those people afford to build of stone? Yes, they will have to do so. Of wood they dare not build, and stone is, if any thing, cheaper than brick, and so it will have to be built of stone. Now let the classes come to the help of the Board as passed upon by the Synods last Fall, and we will have an English congregation with a good house of worship in Chicago, in a comparatively short time. Let the Church rally to the support of this enterprise. Let there be one united and general effort, and that Church will be a fact.

—The Board decided that a missionary should be sent at once to New Kensington, in the vicinity of Pittsburg, to take charge of that field and organize the mission. This point has been before the Board for a year or more—but the way did not seem open to send a missionary then. Now, however, the work is to be pushed, and we hope to hear of the one who has been challenged for that field, taking charge. The prospects are said to be very flattering indeed.

—Rev. Aaron Noll, formerly of Hazleton, Pa., took charge in April of the English mission in Youngstown. We noticed that he had a very warm

reception at the hands of the people, and by Rev. Mayer, the pastor of the German Church. Their first communion was well attended, and the number of members received encouraging. Every thing looks hopeful at Youngstown, and we pray that the new missionary may meet with abundant success. That Youngstown is a fine opening for an English mission, we have no doubts.

—In answer, partly at least, to an overture from the "Synod of the Interior" for several additional Superintendents or Evangelists for that Synod, the Board in conjunction with the Sunday-school Board, appointed a Sunday-school missionary whose duty it shall be to do pioneer work—by going into cities and large towns and organize Sunday-schools, and so prepare the way for missionaries to come and take up the work and establish missions. This is an important movement in the history of our Church. It is one more helper in the great pioneer work which is so much needed in the West. It is to be hoped that much of the time of this missionary may be devoted to the large cities in the West. Of course it cannot be expected that all his time be given to the West, but there is where he is greatly needed.

—We have a solemn pledge out that a mission shall be opened within a year in Springfield, Ohio. This is upon the condition that Miami Classis will raise its full missionary apportionment of our $2000 the coming year. That pledge will be most sacredly kept. Dr. Williard has promised to see to it that the missionary apportionment is fully paid. We wish that we might have a similar pledge from all the classes. Springfield is a city of thirty-five thousand people and is the county seat of Clark County. We have every reason to believe that a mission will be a success there. We wish to bespeak the active interest of every minister in Miami Classis in this enterprise. We request ministers of that Classis and other persons also, to send us the names and place of residence of all members they may know in Springfield. If the place of residence is not known, then send us the full names. Let this be attended to without fail.

—Rev. Horstmeier of St. Louis, Mo., has at different times called the attention of the Board and members of the Board, to the great need of starting an English mission in that city. Not only did he call attention to the need of such a mission, but to the hopeful opening presented for such a mission. It seems that these openings are every where in the large cities, and it is a fact that the Board is beset on all sides by these numerous calls. Yet some places present a more hopeful and encouraging opening than others, and St. Louis seems to be one of the hopeful ones. May we not hope that the Board will be enabled to enter this great city before another year passes? May we not hope that the Church will so sustain the Board that this may be done. Let the Church pray and labor for it.

—By the time the June Guardian is issued, all the meetings of the classes will be over. One meets as late as June 20th, namely St. Joseph. We suppose that every Classis will assume in full the missionary apportionments sent down by the Synod. This certainly should be done. Some of the Classis get as much as they pay. Such, for instance, is the case with the Tuscarawas Classis in the Ohio Synod, and also the Tiffin. So too the Philadelphia Classis in the Eastern Synod, and a number of the Classis in the West. Certainly these Classis will very willingly pay the small sum per member

asked of them. It is not a question of willingness—but it is a question of promptness When the Classical meetings are over, then it seems the effort should be made at once to gather in the new apportionment as quickly as possible. The Church must absolutely come to the help of the Board during the Summer months in some pronounced way or there will be a lack of funds. The Board pleads for the missionaries—for the men and their families who are engaged in spreading the Church in the home land. The members of the Board ask nothing for themselves, they are provided for in other ways. They attend to the work imposed upon them, not asking a cent for their extra labors. They plead only for the men and their families which the Church put under their care. Neither do they ask from the Church any thing aside from what has been promised by the Synods for this work. No, the Board only asks for the apportionments. If these are paid the Board will be thankful and all liabilities will be met promptly.

NOTES FROM THE MISSIONS.

—One peculiarity about the annual reports this year is the fact that no Easter is in them. In 1894 Easter came before April 1st, and so the ingathering was embodied in the reports of the missionaries; while this year Easter fell after the close of the missionary year, which explains why the additions and offerings for the year are so small.

—It is hoped that the mission in Roanoke, Va., will now grow to some strength, having its own home finished and dedicated; especially in case the city enjoys a revival of business. Pastor Reiter can now give the pastoral work much time that of necessity was heretofore given to the building.

—Some of the missions ask for a reduction, just as regularly as the year ends. Altoona does this, and did it from the first year. The congregation cheerfully used the basement of the church up to this time; but now they are finishing the main room, doubtless a wise step.

—A mission like that at Chambersburg, Pa., made up largely of working people, necessarily feels the hard times in the form of removals and of smaller income. How can they bear a larger reduction than is asked? It seems hard; but they must simply put to the salary part of what would otherwise have gone toward the debt, thus removing all hardship.

—Rev. J. G. Schmid, of Astoria, Ore., has been exploring a section of the State some distance from there, called Nehalem and Tillamook, where live many Germans of the better class as to religion and morals. He preached also in English at one point. He is likely to locate among these people. The lot in Astoria owned by the Board is likely to grow in value, by the building of a new railroad along the Columbia river.

—The statement of Pastor Stewart, of Christ mission, Baltimore, Md., will hardly be disputed, that they need a new church building for the work that can be done in that community. Nothing rash will be attempted, but certainly plans must be laid. Even a little money is already at hand for this.

—The work in Thomasville and Mt. Pleasant, N. C., is only fairly begun; but it is encouraging, especially in its possibilities. An early start is much.

—Not only in Washington, D. C., but also in many other cases, a reduction was asked in faith. May God reward the act.

—Pastor Liesmann, of Glencoe, Ore., does not wonder that the Board has lost faith in the work on the Pacific coast, owing to the small results and the great difficulties thereof; and pastor Hafner, while he regrets the necessity of this step, yet approves it as just.

—"Never before in our history have we had such great blessings," says Missionary Tesnow of his Easter services, which were so largely attended; and additions also were unusually large, a total of 34. Even the children brought in $64 toward the enlargement of the chapel.

—The Easter additions in Faith mission, Baltimore, Rev. A. S. Weber, were 33; and the offerings were $61. Surely these are cheering figures.

—Surely Grace church, York, Pa., is to be congratulated on self-support. The mission was organized and enrolled in 1888. At the end of the second year a reduction of $100 was asked, and so every year since. Self-support in less than seven years is good work. Beginning with 39 members, they now have 218. The Board sends warm congratulations. W.

THE EDUCATED AND LOWER CLASSES AMONG CHRISTIANS IN JAPAN.

REV. D. C. GREENE, D.D., in an address delivered before the Tokyo Conference, December 6th, 1894, makes use of the following interesting and assuring language:

"It has often been said that the Christians are found chiefly among the lower classes. There could not be a greater mistake. The whole Christian community numbers not far from 100,000; that is about one-fourth of one per cent. of the total population. I think I am quite within bounds in saying that 25,000 of these are *shizoku*, who constitute five per cent. of the population. This means that there are five times the normal number of *shizoku* among the Christians. In a recent Cabinet, one minister was a Christian, besides two or three vice-ministers, the Chief Justice of the Supreme Court, and several judges of the Court of Appeals are Christians. In the first Diet twelve members were Christians, including the President of the Lower House and the Chairman of the Committee of the Whole—sixteen times the normal proportion. In the Upper House, the proportion was about six times the normal. In the later Diets the number of Christians has varied. In the present, I think there are seven Christians, including the Vice-President of the Lower House. In the Imperial University, both among the professors and students, the proportion is also several times above what would naturally be expected. This disproportionate number of men of education and influence among the Christians, taken in connection with the smallness of the educated class in the country at large, will, I think, account for the amenability of the leaders of public opinion in general, and the Christians in particular, to the great world-movements of the age."

—We do not think it fanatical to say that, of the vast sum now being expended by the Christian Church on architecture and music, and other forms of æstheticism, in the name of religion, a portion, at least, would be more appropriately so expended *after* the great commission had been carried out than before. At least, we do not believe it is right for churches to incur heavy debts to provide themselves with the luxuries of worship, and then make those debts, for a long time to come, do service as excuses for not giving liberally to Home and Foreign Missions.—*The Missionary.*

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of the treasury for the month of April amounted to $4560.13. The comparative largeness of the figure is to be accounted for by the fact that many of our churches had delayed the payment of their apportionment until the eve of the meeting of the Classes. In this view the amount is very small and unsatisfying, as it indicates a large deficiency on the apportionment. But one month more remains in the fiscal year, and if April should not largely exceed that month in last year, the shortage on the apportionment will fall but little short of eight or ten thousand dollars.

—The present outlook of the self-denial effort is far from assuring. Of the above amount only between $600 and $700 are reported as self-denial offerings. We had hoped that the sum realized would at least equal that of last year which was about $4500. We are apprehensive that the work contemplated will, for the time being, be a partial failure. We still, however, hope that other contributions to this effort will come in during the month of May.

—Almost every missionary periodical that comes to our table is sounding the note of distress in view of the insufficient means coming into the treasury of its Board. This is equally true of the Home and the Foreign work. Instead of being able to keep pace with the opportunities providentially opening before the Boards, they are painfully casting about how they may restrict their work, and draw it within narrower dimensions. Ministers complain that the responses to their appeals are in many cases far below what they should be, and they feel themselves at a loss how to inspire the spirit of Christian benevolence that would induce a liberality which they know is easily within the power and resources of these people. And doubtless many a one has asked himself the question, Wherein lies the difficulty, and wherein consists the remedy?

—These questions, one would think, call for the gravest and most prayerful consideration, just at the present time. As Christian benevolence is a matter of education, may it not be that mistakes are made as to the most effective means imparting this education? Is it not the case that the average minister when he would ask his people for a contribution for instance, for foreign missions, he will dwell upon and describe the miseries and wants of the heathen world, and on this basis appeal to the sympathies and sense of gratitude for mercies they enjoy, of the congregation, to induce a contribution? Now this is the right thing to do, when once the people have been educated in the grace of Christian benevolence. But it is far from the most potent means of effecting that education, where it is not already at hand. This is to be done, not by occasional and special appeals, but by the regular and continuous ministry of the pulpit.

—The burden of the modern pulpit has been, and still is, the address to the individual in the interest of his personal, spiritual and eternal well-being. And the impression is unintentionally, on the part of the minister, created, that these interests being carefully conserved, the great significance of our

earthly life is realized. The tendency of this one-sided presentation of the truth is to foster a religious selfishness—to induce the feeling in each one that, *for me*, the great burden and significance of my earthly life, *centre in myself.*

—The salvation of the individual soul is unquestionably a matter of vital and startling concern to every one. But it is very far from measuring the significance and design of the economy of grace in Jesus Christ. It needs to be complemented by the deeper and wider purpose of God, to save the world, and to this larger design each individual is, by the constitution of our holy religion, a means to this end—that to this end God has constituted the world, and endowed each individual with the means and resources necessary to the accomplishment of his mission in this regard.

—Let the minister emphasize this thought. Let him frequently, in a certain sense, continuously keep it before his people. Let him unceasingly impress it upon the minds and hearts of the congregation as he ministers statedly in the pulpit that they are not their own; that God did not place them in this world for themselves alone; that all that they possess of worldly means is placed in their hands as stewards, as trustees, to be used in promoting God's designs and glory in the world, which of course includes, as part of these, the individual's own temporal as well as spiritual well-being. Let this be the burden of the pulpit, and the people will learn the lessons of Christian benevolence.

—But there is another branch of education in Christian benevolence; that is the lesson of actual giving. This lesson can best be taught in the Sunday-school. It is not half as hard to teach children as adults. The custom to a large extent in our Sunday-schools is to take the contributions of the children to defray the running expenses of the school. Sooner or later the children will find this out. And the lesson they will learn is that their Sunday-school gifts are for their own benefit; that their pennies are not *for the Lord,* but for themselves. The lesson that should point to the Lord and His cause is thus made to point to themselves. Is that to educate these young forming souls in Christian benevolence? Before God, it is a wrong and an outrage perpetrated upon these young, tractable and docile souls—teaching them the terrible lessons of selfishness. Take your special contributions, if needs be, for the benefit of the school, but let the regular Sunday offerings of the children's pennies be, *For the Lord,* and *tell them* that they are for His cause.

—The latest intelligence from Japan is that the war with China has come definitely to an end. The general terms of the settlement are, the independence of Korea, the cession of the island of Formosa by China to Japan, the payment of a war indemnity, and the granting to Japan certain commercial and political privileges. As was expected some of the European powers interfered with Japan receiving territorial concessions in Manchuria, to which interference Japan yielded on condition of receiving a larger money indemnity. She will speedily withdraw her troops from Chinese territory. The outlook for Japan is very promising. The effect of the war is to raise her to the rank of a first-class nation.

—The distribution of the Bible among the soldiers in the barracks, in the Sendai district, was not carried out as effectually as was expected, and as was promised by the officers having the matter in charge. The Christians, however, are not relaxing their efforts to reach the soldiers. To this end, Dr.

Moore informs us that a room has been opened for them in the city, where they are furnished with the Scriptures and other Christian literature, and such instruction as they may be willing to receive.

—We have just received the April, 1895, number of the *Japan Evangelist*. It is a number of unusual interest. The state of affairs, both political and religious, in Japan, just at this time, is deeply interesting and important, and those of our ministers and members who have any serious interest in our foreign work, and who do not receive the magazine are losing more than they are aware of. In this number there are several able articles upon the present aspect of affairs, and the outlook for the future, especially as regards Christianity, which are very instructive. Mrs. Moore contributes an interesting article on the Red Cross Society, and the *notes* furnish incidents and happenings which give a lively picture of the conditions and experiences in the midst of which our missionaries are living and working.

—We wish every minister in our Church would take and carefully read the *Japan Evangelist*. They would then appreciate more fully the importunity with which the Board calls for enlarged means. They would also feel more keenly the sadness of the effects caused by the prevailing shortage in receipts experienced by Foreign Mission Boards. The Presbyterian Board has felt itself compelled to cut down its appropriations by $100,000, and to give notice to a number of missionaries under appointment, that it is unable to send them to their intended fields. Other Boards are similarly embarrassed in their work. This, in view of the surprisingly favorable prospects now visible in the whole foreign field, is deplorable in the extreme. To say that the home Church is not *able* to furnish the needful pecuniary means, is to say what is not the fact. The trouble lies not in the want of ability, but in the absence of the will. To avoid contracting our own work, our Board is under the necessity of bearing the continuous *burden of borrowed money*.

—Rev. W. E. Hoy has been engaged in making an extensive tour among our churches, and visiting the Classes. His labors have been very severe. His present itinerary will engage him until the after part of June. He will rest during the heated term. The churches have received him with great cordiality, and we trust that his own devoted energy in the cause to which he has consecrated his life, will have proved contagious, and prove productive of largely increased activity on the part of those who have heard him.

—It will be gratifying to many interested friends to learn that the Almshouse One Cent Fund is still growing. At this writing it has reached the sum of $856.67, leaving $143.33 to reach the desired $1000. The most of the contributions are in comparatively small amounts; but we are not without gifts of $5, $10 and even $20. For all these we are truly thankful, and invite their continuance that the perpetual scholarship may be completed by the opening of the school term next fall.

—We have completed the distribution of the Report of the Conference of Secretaries and Officers of the different Foreign Boards in the United States. We commend it to the careful perusal of our ministers. From it will be learned the character of the various questions which the growing proportions of the foreign work, cause to emerge. Some of these questions are assuming a grave importance, and bespeak the careful study given them by the several Boards.

—We have still a considerable number of our own Triennial Reports, both English and German, which we would be glad to distribute among our members and ministers. You can have them for the asking.

CLIPPINGS FROM OUR EXCHANGES.

—There are numbers of Christians in Japan who have given up lucrative employments from the conviction that these were inconsistent with the Christian life: wholesale sake brewers, renters of houses for immoral purposes, the manufacture of theatrical costumes and furnishments and others. There are those serving in the ministry receiving far less than they could obtain in government employ.

—A girl who makes ninety cents a month manufacturing paper match-boxes keeps the Sabbath, though it means the loss of twelve cents a month from her scant wages. There are other instances of a similar kind. Missionaries, whose work necessarily puts them into the closest and tenderest relations to the Japanese Christians, could recount many cases of personal sacrifices, patient cross-bearing that would be a source of helpfulness to all who love the Lord. The life of the Church, as it has grown and shown itself in Japan as a whole, is a grand nineteenth-century evidence of the truth and power of Christianity.

—It will be readily understood that our missionary brethren in Turkey are waiting with intense interest the report of the Commission appointed by the European Powers to investigate affairs in Eastern Turkey. The accounts that have been received indicate that, notwithstanding the immense difficulties standing in the way of thorough investigation—especially the difficulty of securing testimony from those who gave it at the peril of their lives—witnesses have been before the commission who have dared to tell the truth. It may fairly be expected that the results of the investigation, which it is now said will be concluded in the course of a few weeks, will bring to light facts which cannot be disputed, in view of which the European Powers will be constrained to take some decisive action. In the meantime it is refreshing to know that the United States Government has dispatched some of its war-vessels to Turkish ports on the Mediterranean with reference to the protection of American citizens in that empire.

—Mr. Stuart writes recently of a silly rumor that gained currency in Hangchow, that fire-arms have been concealed on the mission premises. A China paper gave an amusing account of a similar incident in one of the Northern Presbyterian mission stations in the province of Shangtung, near Wei-Hai-Wei. It was rumored among the people that the missionaries had hidden a cannon on their premises with a view of aiding the enemy. As at our own station in Hangchow, the officials came to make a search. The missionaries threw their doors open, and cheerfully bade the officials search every nook and corner. At length they caught sight of a cylinder stove, and one of the officials exclaimed, "Doubtless this is the cannon!" He was given permission to carry it to "headquarters," and suspended between two men the "captive stove" was taken away in triumph. The magistrate kept it on exhibition at the market for several hours, that the people might see the reputed cannon.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

FROM THE SOCIETIES.

W. M. S. WESTMORELAND CLASSIS (*Mrs. A. M. K. Snyder.*)—The annual meeting was held at Latrobe, Pa., May 1, 1895. Mrs. Grace F. Berger presided. Invocation by Rev. D. S. Stephan. Hymn 141 was sung. Miss Letitia Kelly, of Latrobe, gave the delegates a warm welcome in well-chosen words, expressed the sentiments of the congregation towards missions and mission work, stated what had been accomplished by woman missionary workers in the past, and what the future possibilities of woman's work are. Miss Bertha Knappenberger, in behalf of the society, responded; expressed the great pleasure that it afforded us to meet with the good people of Latrobe, told what is expected of the women of the Reformed Church in the future, how much more efficiently missions and mission work could be carried on if each church member would increase their alms, how our alms and prayers should be offered up together in behalf of the benighted millions who are still sitting in darkness.

The audience was then favored with a solo—a musical treat—by Miss Anna Mabel Cort, of Latrobe.

Miss Charlotte S. Voight, of East End, Pittsburg, gave an excellent address on "Missions." She is as full of the true missionary spirit as was her venerable father, who was one of the pioneer ministers of western Pennsylvania. Miss Sue Williard, of Latrobe, read a very good paper on "How can We have Efficient Mission Bands." Both papers will be published. The President made an address on "Tithes and Giving." Miss Bauman, of Jeannette, gave an interesting Bible reading on "Prayer."

Mrs. Winsheimer, of Greensburg, primaria delegate to W. S. M. S. at Curllsville, Pa., gave a lengthy and carefully prepared report. The hearers needed only to imagine themselves gathered in the neat church with the good people of Curllsville, for they heard the entire proceedings. Especially was that part interesting which related to Mrs. Whitmore's grand address and the much knowledge imparted about the *Woman's Journal*, which was new to many present.

Greetings were received from our worthy Superintendent, Dr. Callender. During the last classical year the classical society has broken the record, having raised $762.96, $196.96 more than any previous year, the second Greensburg Society taking the lead this year. 11 societies contributed, 1 new one organized during the year. The classical society now represents 12 auxiliaries. 31 delegates and visitors were present; 2 honorary members also were present, the Revs. Hartzell and Berger both assisting and lending a helping hand.

Harrison City, Pa., was chosen as the place for the next convention. While our meeting was pleasant, and we hope profitable, a feeling of sadness stole

over all. Since we last assembled in the Latrobe Reformed Church as missionary workers, our ranks have been thinned. Disease had already laid its hand upon Mrs. Evans, but Mrs. Hartzell, Miss Ebersole and Mrs. Mickley bid fair to live until old age should overtake them. To-day their seats are vacant, their voices hushed. Yet they are here among the *unseen* guests. They have *won* life's battle. They fought under the Great Captain, the Saviour of the world; their battle cry was "Christ *for* the world we sing, the world *for* Christ with zeal we bring." No longer their names appear on our roll, instead they answer to the heavenly roll-call. How we miss them! Noble-hearted, earnest workers, valiant for the truth, alive to the great responsibilities of women in this age of missionary activity. They realized that this work had its strong claim upon the dutiful service of Christian women as well as Christian men, and that upon women the same as men, lay these responsibilities. In the death of the first we lost an energetic organizer. In the second, "the silent, earnest worker" whose example is worthy of imitation. In the third, the untiring, faithful Sunday-school worker. In the last, the sweet singer, whose voice is no longer heard among us, but is lifted up in company with the numberless throng who have passed over to the other side. The question has been asked, but not answered: Upon whose shoulders have their mantles fallen?

For all the good we, as a body, have accomplished, we give God the praise. On the whole we think there has been an increase of interest and liberality on the part of most societies and congregations. The delegates' reports were fuller and showed a steadily growing interest in the great work of missions, which should claim the attention of every professing Christian.

W. M. S. Lehigh Classis (*Mrs. J. W. Knappenberger.*)—The second annual meeting of the Woman's Missionary Society of Lehigh Classis was held in the new Sunday-school room of Salem Reformed Church, Allentown, Pa., May 9, 1895. There was a business session at 2 o'clock in the afternoon. Roll-call was responded to by twenty-five delegates, representing fourteen societies in the following congregations: Lehighton, Slatington, Coplay, Miller's Church, South Whitehall, Salem and St. John's, Allentown, Macungie and Kutztown. The officers of the society made annual reports which showed that the work is progressing, and is much in advance of last year. The delegates reported work done during the year and money contributed to the W. M. S. in payment of synodical pledge of $175.

The following officers were elected: President, Miss Anna M. Kieffer; Vice President, Mrs. D. B. Mauser; Recording Secretary, Mrs. W. Albright; Corresponding Secretary, Mrs. J. W. Knappenberger; Treasurer, Mrs. W. G. Seiple. The Executive Committee is as follows: Miss Minnie Stem, Mrs. E. Green, Mrs. A. Heilman, Mrs. D. H. Kratz, Mrs. Levan, and the officers of the society. Delegates to the synodical meeting, to be held in Easton, Oct. 24th and 25th, were chosen as follows: Mrs. C. E. Schaeffer, Macungie; Mrs. E. Green, Slatington; Miss Anna Steckel, Allentown. Secundae: Miss Jane Zeigler, Allentown; Miss Clara Kohler, Egypt; Mrs. Gomery, Lehighton.

Other important business for the year was transacted. The society decided to give $175 towards the synodical pledge for the new year. The President appointed a committee of two in each congregation to solicit subscribers to the *Woman's Journal*, and instructed them to attend to this as soon as pos-

sible. It was decided that a report of the society during the two years of its existence should be published and distributed in all the congregations. A committee on resolutions was then appointed as follows: Mrs. W. G. Seiple, Miss Minnie Stem, Mrs. J. W. Knappenberger. An invitation was extended to the society by Mrs. C. E. Schaeffer, to meet in Macungie in semi-annual session in November. The society gratefully accepted the invitation, and the Executive Committee was instructed to fix the date and arrange the programme. The meeting was then closed, with prayer and benediction by Prof. Knappenberger. The delegates and friends were then delightfully entertained by the ladies of Salem Church, who had provided an excellent supper in the basement of the church.

At an adjourned business meeting at 6.45, the following resolutions were adopted:

1. *Resolved*, That we view with pleasure the progress of the foreign missionary work at Sendai, Japan, and that we are highly gratified with the favorable attitude of the Japanese government and army towards Christianity and towards our missionaries.

2. *Resolved*, That we are highly pleased with the action of our W. M. S. of General Synod in assuming as our part of the foreign work, the entire support of the girls' school at Sendai, Japan, and that we shall, as requested by Eastern Synod, co-operate.

3. *Resolved*, That this society recommend the *Woman's Journal* as the official organ of the W. M. S., and make all possible effort to increase the number of subscribers.

4. *Resolved*, That an appeal be made by our society to W. M. S. of Eastern Synod, to provide missionary literature for Mission Bands.

5. *Resolved*, That the congregations within the limits of Lehigh Classis that have not organized Woman's Missionary Societies be requested to do so; also that Mission Bands be organized in all the congregations.

6. *Resolved*, That the delegates of the Woman's Missionary Society express their sincere thanks to the pastor and people of Salem Church for their very cordial reception and entertainment of the society in their midst.

7. *Resolved*, That we express our gratification at the increased interest in the work of the W. M. S., and that we invoke the blessing of God upon our efforts in His cause.

The missionary service in the evening was very interesting. A large number of people representing Allentown and surrounding towns were present, and an encouraging number of ministers was in attendance.

After an anthem by the choir, and the opening services conducted by Rev. G. W. Richards, the following interesting programme was rendered: Solo, Miss Katie Strauss; recitation, Miss Mamie Shafer; address, "Our Work in Japan," Rev. W. E. Hoy, missionary; music; address, Miss Yoshida, Japanese Bible woman; solo, Mrs. W. H. S. Miller; address, "Woman's Work in Missions," Miss Anna M. Kieffer; anthem, choir; collection; closing service.

The society felt highly pleased to have had both Rev. W. E. Hoy and Miss Yoshida present, and to have heard from them so much about our work in Japan. All felt that this second annual meeting was a decided success The

society feels much encouraged, and hopes for an increased interest in this work in the future.

GIRLS' MISSION BAND, ALLENTOWN, PA. (*Anna M. Kieffer*).—The Girls' Mission Band of St. John's Reformed Church, Allentown, Pa., celebrated its eighth anniversary on Friday evening, May 10th.

After the opening service an interesting programme, consisting of recitations, singing and exercises, all of a missionary character, was well rendered by the members of the Band. But the most interesting feature of the evening was the interesting addresses by Rev. W. E. Hoy and Miss Yoshida. For some months the girls had been eagerly awaiting this event, and they felt proud and happy to have with them these two workers from the foreign fields in which they are so much interested. They were especially pleased to hear the good account given by Miss Yoshida of Shiboku Miyoshi San, the pupil supported in the Girls' School at Sendai by the Boys' and Girls' Bands.

After the meeting a number of girls and friends were pleased to meet Mr. Hoy, Master Willie and Miss Yoshida, and to purchase from the latter some albums and other souvenirs.

This was a happy occasion in the history of the Band and one long to be remembered. The work of the Band has gone forward as usual during the past year. Forty members are enrolled; meetings have been held every second Saturday afternoon. A new feature this year was a missionary lesson each month. The question and Bible verses for these lessons, all bearing on missions, were prepared by the leader, who had them printed on the typewriter and distributed to all the members of the Band at least one week before the meeting. This plan met with success and may be a help to others interested in mission band work. Copies of these questions will be cheerfully sent to any one who may desire to have them.

ANNIVERSARY AT DANVILLE, PA.—The thirteenth anniversary of the Missionary Society of Shiloh Reformed Church, Danville, Pa., was held on Sunday evening, May 12th. Besides devotional services, conducted by the pastor Rev. C. B. Alspach, the exercises consisted of a report of the year's work by the president of the society, Mr. W. H. Orth; a report of the last meeting of the Woman's Missionary Society of Wyoming Classis by Miss Amanda Share, and an address by Rev. W. C. Schaeffer, of Chambersburg, Pa., under whose pastorate the society was organized.

From the president's report we gleaned the following facts: The society was organized April 29th, 1882, with twenty members. Its first president was Mr. John Sechler. The contributions for the first year was $58. During the thirteen years of the society's existence it contributed about $1200 to Home and Foreign Missions. The highest contribution for any one year was $135. The total contribution for the past year was $101.43. The present membership is eighty-nine. Owing to the financial depression and to the quarantine which had closed the church for about three months during the year, the contributions and membership were not quite equal to those of former years; but taking all things into consideration, were very encouraging. The average monthly contribution was $8.45, and the average per member during the year, $1.14. The society supports a student in the Girls' School, Sendai, Japan, and contributed $28.45 to the work of the women in Wyoming Classis. The anniversary offering was $26.

WOMAN'S MISSIONARY SOCIETY OF PHILADELPHIA CLASSIS (*Mrs. Jesse H. String, Cor. Sec.*).—The regular meeting of W. M. S. of Phila. Classis was held at St. Luke's Reformed Church, North Wales, on Tuesday, May 14th, 1895. Morning session was opened about 10.30 with short devotional service in charge of President Mrs. R. S. Dotterer, after which we proceeded to regular business. Minutes of last meeting approved as read, Treasurer reported a balance of $5.92. Publication Committee reported that Mr. Lee printed last letter free of charge, so the Secretary was instructed to extend to him a vote of thanks. Committee on "*Woman's Journal*" reported that the *Journal* would be offered to new subscribers until May, 1896, at the reduced rate of 50 cents, each delegate was urged to do all in her power to secure new subscriptions. Although rain kept some delegates from coming, seventeen churches were represented; First, Bethel, Messiah, Calvary, Tioga and Heidelberg of Philadelphia; Ascension and Trinity of Norristown; St. Luke's, Trappe; St. John's, Phœnixville; St. Matthew's, Anselma; St. Luke's, North Wales; Pleasantville, Prospectville, East Vincent, Eastern Shore, Md.; St. John's, Delaware. Money reported by various societies for annual dues and also contributions amounted to $138.80. It was decided to pay the remaining $125 on our apportionment, but as $33.80 of money received was already assigned to special objects we were about $15 short, it was suggested we take a special collection to raise deficiency, and we collected $22 in this way making it possible for us to pay $50 to Girls' School and $75 to Board of Home Missions thereby paying our apportionment in full. $20 was also paid to Messiah Mission, and St. John's, Delaware, paid $25 to Girls' School, Sendai, Japan, through the medium of this society. As this Girls' School is dependent entirely on the contributions of combined W. M. S. Society for support, the president requested that the churches sending money would not state special objects as it is necessary to pay apportionment first, and then, if possible, adopt special objects. This being the meeting for election of officers, Mrs. Cort proposed re-electing the present officers by acclamation; this proposition was received favorably and the same officers were re-elected unanimously. Mrs. L. B. Cort, Mrs. Thoeman and Miss Matthias, primariæ, and Mrs. J. H. String and Miss Addie Cluell, secundæ, were elected delegates to W. M. S. of Eastern Synod. Session closed with prayer by Rev. Mr. Delaney.

Programme for afternoon session was as follows: Hymn; Prayer, Rev. Cyrus Cort; Scripture Reading, Mrs. R. S. Dotterer; Introductory Remarks, Rev. Jesse H. String; Secretary's report for year; Progress of W. M. S. of Philadelphia Classis by President; Solo, "*The Holy City*," Miss Reifsnyder, St. Luke's, Trappe; Address, "*Japan*," Mrs. L. Poorbaugh Cort; Hymn; Address, Rev. James Crawford, D. D.; Collection, amounting to $9.91; Hymn; Benediction, Rev. Mr. Deatrich.

A vote of thanks was extended to the ladies of the Church for kind entertainment. Next meeting to be held on October 8th, at St. John's, Delaware.

GERMAN-ENGLISH EDUCATION.

WE have recently had the pleasure of hearing Rev. Dr. Ruetenik plead the cause of German-English education for young men having the Christian ministry in view; and we feel disposed heartily to recommend this

as an object well worthy of promotion by our missionary workers. By the use of the German language alone in divine worship, the sons and daughters of foreign-born parents are driven from the Reformed Church into other denominations—sometimes, it is to be feared, out into the cold world. Surely, to save these young people to the Church of Christ is a mission as important as the more aggressive one of bringing in members from without her borders. Whether the training of pastors capable of officiating in both languages fully ensures the permanence of all our German congregations or not, it cannot fail to be greatly useful in that direction. And no one with any knowledge of the *personnel* of our Reformed pastors can help recalling many instances where fluency in both German and English has added vastly to their influence. It is a good indication that foreign-born Germans themselves feel the importance of providing English preaching for their children, though they are not prepared to give up the beloved tongue of the Fatherland for their own devotions. Dr. Ruetenik says that graduates of Calvin College are in demand for large and important congregations, even before they have completed their theological training.

Let us feel that there is a strong appeal to us in this enterprise; and if we can do anything, individually or as societies, to aid in making it successful, let us not forget or neglect it. There are ties of blood between us and these present-day immigrants that should be felt as giving them a strong claim upon our sympathies.

—Mary Fairing, a colored woman of Alabama, has gone out as a missionary worker to the dark continent, and has sold her little home to pay the expenses of the trip.—*Philadelphia Ledger.*

—Monuments to women are scarce, indeed, in the United States, yet Louisiana has one in New Orleans, and is proudly named as "a State that builds a monument to the memory of a woman who never had on a kid glove in all her life, who could not write her name, who was only great in her goodness; that was Margaret Haughey, the baker woman, whose loaves built asylums and yet fed thousands of hungry ones."—*Philadelphia Ledger.*

—The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. The gift was the widow's mite; the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow He said: "She has cast in more than they all." Of Mary He said: "She hath done what she could." And to the Canaanitish woman He said: "O woman, great is thy faith; be it unto thee as thou wilt."—*Dr. Herrick Johnson.*

"An Appeal to Women" and two excellent papers are crowded out of this issue by reports. Of course, reports *must* come out while they are fresh; but there is enough of the salt of grace in these papers to preserve them for a long while. They will appear, however, as soon as we can use them.

THE CHILDREN'S PAGE.

Go Preach My Gospel, Go?

There is a voice upon the wind,
  A voice that comes from far,—
A voice from where the distant groves
  And perfumed breezes are.
'Tis not the song of triumph, nor
  The scream of heathen rage;
But 'tis a cry for Gospel light,—
  The echo of the age.

The orb of night is going down,
  The crescent hastes to set;
For where the Arab prophet ruled,
  The men of God have met.
The Persian moollah seeks for light,
  The Tartar waits to know
If Christ's command hath been repealed:
  "Go preach my Gospel, go."

Along Sumatra's tropic shores
  And Java's upas vale,
The heathen strains his eye to catch
  The missionary sail.
The idol-gods that long have ruled
  Are burned in Borneo,
And there the voice from heaven proclaims,
  "Go preach my Gospel, go."

The Karen from his rocky hills,
  And natives of Japan,
Unite their voices with the sound
  That comes from Hindustan.
They call on us in words direct,
  Or in their rites of woe,
Obey, ye saints, your Lord's command,—
  "Go preach my Gospel, go."

The voice of strong entreaty still
  The breeze from Burmah brings;
The call is echoed from Siam,
  And China's ancient kings.
The region of the simoon blast,
  Where Niger's waters flow;
Repeats to us our Lord's command,—
  "Go preach my Gospel, go."

From many a river's templed bank,
  Where pagans bend the knee,
From continental villages
  And islands of sea,
Each ship that floats upon the wave,
  And all the winds that blow,
Ring out to us the Lord's command,—
  "Go preach my Gospel, go."

—*Selected.*

Just for the Sake of an Education.

HOW many of the girls and boys who read this magazine hate to go to school? I think, if we took a vote, there would be a majority in favor of perpetual vacation, don't you? But the colored people down South are so eager to learn that they have to be turned away from every one of our schools, because there is not room enough or teachers enough for them.

Fathers and mothers will go hungry that their children may learn. One mother washed all day and then ironed until three o'clock in the morning to keep her two little girls in school. One boy said to his teacher, "Cotton isn't picked, but I'll work by sun-up and till sun-down, but school must come in between."

Another boy, ten years old, rode fourteen miles, starting before daylight on the old mule, and getting home again after dark each day.

One teacher writes: "Up North paying for school means money, but here it means eggs and chickens, and fish, and crabs, and greens, and corn, and many other things. We buy them to help the scholars.

"One morning after prayers a little girl pulled a chicken out from under her apron and said, 'Professor, do you take chickens for pay?' Again and again a little fellow has brought me his tiny handful of one and two-cent pieces, and asked, 'Professor, will that make up my tuition?' Perhaps he has brought ten cents in all, and it is hard to have to tell him he must bring forty cents more.

"We have children who walk eight miles from home and back again every day, sometimes barefooted, all winter long. Of course, it is not as cold as North, but how many New England children would walk barefoot over frozen ground and through deep mud, in weather like our November, just for the sake of an education?"—*Over Sea and Land.*

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. V. JULY, 1895. No. 7.

—Reader, what are you doing to increase the circulation of the MISSIONARY GUARDIAN? Do you not know that you can do a great work for the cause of missions if you take part in increasing the number of the readers of the MISSIONARY GUARDIAN? If you receive any benefit from reading its pages every month, would you not be doing a good part by having others enjoy the same with you? Make an effort, for the sake of the cause, to receive at least one new subscriber to it. Send us the name and post-office address of any whom you think would likely subscribe for it. We will willingly send them specimen copies.

THE GOODNESS OF GOD.

THERE is a legend extant that when food was becoming scarce among the ancient Egyptians, Joseph had the chaff of the wheat thrown upon the waters of the Nile; and, as it floated down, it gave assurance to the hungry people that there still was corn in the land. Whatever of truth there may be in this beautiful story, there is much about it that teaches us of the goodness of God. In times of sore distress, He assures us of his long-suffering and tender compassion. So, too, in the work of the Church. There may come, and do come, times when all seems dark, when Christians become discouraged. Then it is that His mercies, like the chaff on the waters, come floating to us, and give us assurance of still greater blessings to come. During the past year there have been hard times in portions of the great West. On the prairies of Nebraska and Kansas, many a family had not as much bread as satisfied the hunger of the children. From all over this fair land the good people heard the cry of the sufferer, and from all points came the response in willing help extended. Like as Joseph's floating chaff assured the sufferers of bread that might still be had, so these blessings from friends gave assurance of bread for the hungry ones.

In this drouth-stricken region are found some of the congregations of the "Synod of the Interior." It was feared at one time that these congregations would suffer very much because of this visitation, and that the record at the classical meetings would be discouraging. But right the reverse has come to pass. While our people have suffered and while many have been brought to deep poverty, still the grace of God has wrought mightily with them, and during no year has greater progress been made. The people have given their

mites out of their poverty, and the Master's work has prospered in their midst. The showers of rain have this year made glad that thirsty land, and now the glad people have forgotten their suffering and are rejoicing in the prospect of good harvests this year. The Church rejoices in the renewed activity of her people. The smiles of the Almighty rest upon her. She is strengthening her stakes and lengthening her cords for the greater work before her. Better things are in store for Zion in this western land. The people, at this writing, are greatly encouraged, and the Church work is moving along with vigor. May God's blessing continue to rest upon the Church and her work. F.

SOME MISTAKES.

WE have arrived at the conclusion that we, as a Church, are making a mistake, in a general way, in the policy we are pursuing along the lines of our Church Extension work. Not in the work itself, because in that we should do far more than we are now doing, but in some of the details of the work. One can learn much by noticing the methods of other churches in their extension operations. In the future much more will be done in city work by our Church than has been done in the past. That much we are assured of, and we should so plan and so devise means, that the best results may be obtained for the money used. We have visited many of the cities in the western portions of the Church, and in doing this we have noticed the way other churches carry forward their work. From them we may learn some useful lessons:

(1.) We have made mistakes, and too many of them, in the location of our missions in the cities where these missions have been founded. It is well known that the success of a mission depends very largely on its location. It is strange what difference two squares' distance will make with people who all their life-time were accustomed to attend church. They will not go two squares out on a side street, if there is a church on the main street. It does not depend so much on the size of the church, neither on its fine appointments, but on the location. In large cities much depends on the street-car lines. If your church is four squares from the central car lines, that is almost sure to settle the fate of the congregation, unless the members are grouped in the near vicinity of the church. One mistake has been, in many instances, that the churches were located in out-of-the-way places only because the lots could be procured for less money. It never pays to purchase a lot because it can be gotten for little money, if it is not centrally located for the community from which it is to draw its support. At this point many mistakes have been made. The General Board, however, has inaugurated a different policy. Lots must be centrally located, so that if the mission should be a failure there can be no loss sustained on the lot.

(2.) There has come to prevail the notion, that just as soon as the congregation is organized a location must be selected and a house of worship erected. We, ourselves, formerly advocated the same. But we think we have come to see that this is not the best thing to do. We believe that some of our worst mistakes have been made because of this undue haste. We notice that in other churches great care is taken in the selection of sites for mission chapels; and plenty of time is taken, in order to find out where the mission should be permanently located. In Kansas City, Lima, and other places, the

churches were unfavorably located, solely because of undue haste and lack of proper consideration. If a little more time had been taken, mistakes would not have been so likely. In Columbus, Ohio, the people became restive because the congregation had to worship for so long a time in the Masonic Temple, down in the centre of the town. At first it was deemed important that the permanent location should be down in the centre of the city. At one time, if the money could have been procured, the location would have been settled accordingly. Here is an instance in which the lack of funds turned out to be a blessing. To have located in the centre of the city would have been a great mistake. By being compelled to worship in that Masonic Chapel, a few years longer time was gained for sober second thought; and when the chapel was erected, it found its home in the eastern portion of the city, where the people reside and are near for the Sunday service. The result is, that in less than five years the mission numbers *two hundred and forty* members. Plenty of time should be taken. Haste is injury frequently. What if a mission must worship one year longer in a hall? During that last year a much better location for the mission may be selected, which may give it more abundant success.

(3.) We have about come to the conclusion that we are spending too much money on our so-called chapels. Here is a mission starting up in a suburb of a large city. A lot is selected and a church is built, costing from $6,000 to $8,000. This may be very well where the means are at hand and it is a certainty that the location is just what is needed. But we notice that among Presbyterians, Congregationalists and others, small chapels are erected in which the congregations are expected to grow to some size, when a more pretentious church is erected. We have been in cities like Chicago, Kansas City, Lincoln, Neb., Omaha, Sioux City, and other smaller towns and cities. We find in all these cities, among the Presbyterians especially, that the first chapels are usually rather small and cheap. Even in the cities farther east, we noticed the same. It is not the building that insures success. With us, the notion has come to prevail, that a church should be erected that costs from $5,000 to $6,000, and that success cannot be assured without it. We are becoming more and more convinced that this is the wrong theory. A fine chapel with an ugly debt, is a great drawback. This is one trouble to-day in Sioux City. A memorial church, costing $8,000, was erected. The site is a good one, and the location unobjectionable. A $3,000 church could have been paid for, and the congregation accommodated. A debt of more than $4,000 now rests on the building. The interest grows, and must ultimately be paid; while the building, each year, becomes more impaired and more in need of repairs. Such a building becomes a burden on the hands of a mission. Where money is at hand, build according to the amount at command. But let us not suppose that a pile of brick and mortar makes a church.

(4.) What is the true policy to pursue? We do not pretend to lay down any policy that can be of general application. We know, full well, that what will do in one place may not be the right thing for another. But we believe that a general policy should be laid down by the Board, and the missions should be required to follow it as nearly as possible. The lot should be purchased by the Board only when the mission cannot purchase for lack of funds. Then a church costing a certain sum should be erected. What that sum shall be should

be determined by the Board. The cost should be reasonable; and by this we mean, a sum that is within the reasonable reach of the congregation. A heavy debt on a mission church is little less than a curse. To mortgage lot and all to stand off a heavy debt on an unnecessarily costly building, is bad business practice, to say the least. It would be well if our Church, like the Methodist, could have drawings of cheap mission churches for the use of the missions, to guide them in the erection of houses of worship. To build an $8,000 church when the congregation can only raise $3,000 or $4,000, is simply wrong. That mission could do equally as well in a $4,000 or $5,000 church and not be burdened. We need a little reconstruction of methods, and a good deal more of common-sense business in our extension work. F.

THIS AND THAT.

—The General Synod Lutherans claim that the assets of their Extension Board is $236,000, including lots held by the Board. The amount secured during the biennial term was about $80,000, or $40,000 per annum. Will our Church authorities note the small sum our Church gives for the same purpose?

—The "Synod of the Interior" assumed *fifty-three* cents per member for Home Missions. The Classes asked the Synod that its share of the Harbor Mission apportionment be paid out of the Synodical Contingent Fund.

—The mission in Denver petitions the Board to be allowed to sell its church property and relocate the mission. It is said that the mission never can be a success where it now is located.

—L. P. Krome, late of the Theological Seminary at Lancaster, Pa., will take charge of the mission at Lisbon, Iowa, about the first of August. He will find the field in good working order—but will also find plenty of work to do.

—We notice that one of our Classes in the East refuses to assume the *six cents* asked by the Board for the Church Extension Work. That is rejecting the most important item in the whole list of the apportionments.

—In looking over the lists of apportionments in the different parts of the Church, we find that the Illinois Classis is the highest—reaching something like *one dollar and twenty-five cents* per member.

—The Synod of the Interior paid for Home Missions, from April 1, '94, to April 1, '95, $1,591.15. Just $91.15 more than was apportioned on the Synod. May we not hope that the Synod will do equally as well this year?

—The Presbyterian Church of Iowa averaged $1.03 per member for Home Missions last year. This is a good deal more than most of our Synods need pay for all the items in the apportionments combined. Many of the Iowa Presbyterian congregations are poor in worldly goods.

—If all our Synods would pay the Harbor Mission Apportionment out of the Synodical Contingent Fund, the money for that important work will be paid more promptly. As it is, the very small apportionment for that purpose becomes lost among the other interests of the Church.

—The apportionments have all been made upon the charges by the Classes for the present year. Every charge knows the sum that it is to raise. When will the charge begin to raise this money? *Now* or when the year is half passed? To raise the whole sum depends much upon when the work begins.

—Every Classis in the Ohio Synod has raised one or two Extension Funds of $500 each. The Woman's Missionary Society of the same Synod also raised a fund of $500. Now, then, let the Classes of other Synods go and do likewise.

—The Board asks for $3,000 for the Hungarian work for the present year. Last year less than half that sum was paid by the Church. This work must be better sustained—especially so, as two additional missionaries are to be put into the field.

—The Board asks for $40,000 for the Home work, exclusive of the Hungarian and Harbor Mission work. Will the Church furnish this sum? It is an average of about *twenty-four* cents per member. A small sum indeed.

—Buffalo, N. Y., Toledo, Ohio, Indianapolis, Ind., St. Louis, Mo, and Omaha, Neb., are the largest cities that have been urged in which to establish missions. The Church at large must give the answer whether or not missions shall be established in these cities.

—Who can be found, in the Church, who in his lifetime will give the Board a substantial endowment for the Extension work? Are there not many who could give $500 to this good cause? Such funds would be a perennial blessing in the Church.

—There should be strong efforts put forth at this time to increase very greatly the Home Missionary work of the Church. Our opportunities never were so great as now. Should not the Church feel that God gives these opportunities and we must use them to His glory? With the revival of business there should be a great revival in Church work, and first and foremost should be that of Home Missions, as this lies at the basis of all the other interests.

F.

STATEMENT OF THE CHURCH-BUILDING FUNDS OF THE REFORMED CHURCH IN THE UNITED STATES.

IT will be a great satisfaction to those who have given Church-building Funds to know from time to time where their money has been used, and the same information will be a matter of interest to all our earnest-minded people.

Four facts are here given: the name of the Fund, the name of the giver, the date of giving, and the place and time of use.

Please note that these Funds belong to the Board representing the Eastern and the Potomac Synods. When the name of a place is given, of course the mission there located is meant.

1. The First Special Church-building Fund. Raised mainly by $50 pledges in 1886, and finished in 1887. Loaned to Sioux City, Iowa, July, 1888, and is in that property.

2. The Virginia Classis Church-building Fund. Given by Virginia Classis in 1887. Loaned to Sioux City, Iowa, July, 1888, and is in that property.

3. The Emmanuel's Hanover Church-building Fund, No. 1. Given by the Missionary Society of Emmanuel's church, Hanover, Pa., in 1887. Loaned to Sioux City, Iowa, July, 1888, and is in that property.

4. The Charles Santee Church-building Fund. Given in 1888 by Elder Charles Santee, of Christ church, Philadelphia, Pa. Loaned to the trustees of

Maryland Classis, July, 1888, for the building of Faith mission church, Baltimore, Md. By 1893 it was returned. At present $450 are in the loan to Scranton, Pa., made July, 1893, and $50 are in the treasury.

5. The Catharine Dietz Church-building Fund. Given in 1888 by Elder Jacob Y. Dietz, of Christ church, Philadelphia, Pa. Loaned as follows: $400 to Ballard, Wash., March, 1891, and $100 to Scranton, Pa., July, 1893.

6. The Missionary Society Church-building Fund. This $1000 was given in 1889 by sixty-five Missionary Societies. Used in buying a lot in Astoria, Ore., August, 1893.

7. The Emmanuel's Hanover Church-building Fund, No. 2. Given in 1889 by the Missionary Society of Emmanuel's church, Hanover, Pa. Loaned to Christ church, Baltimore, Md., July, 1889. By 1894 it was repaid, and is now about to be loaned to Fourth church, Harrisburg, Pa.

8. The Malinda M. Acker Church-building Fund. Given in 1889 by Mrs. Malinda M. Acker, of Uwchland, Chester Co., Pa. Loaned to Steelton, Pa., May, 1891.

9. The John and Hannah Brownback Church building Fund. Given in 1889 by Miss Mary M. Brownback, of Uwchland, Chester Co., Pa. Loaned to Steelton, Pa., May, 1891.

10. The Woman's Missionary Society of Schuylkill Classis Church-building Fund. Given in 1890. Loaned to the trustees of Maryland Classis, July, 1890, for the enlargement of Faith mission church, Baltimore, Md. All has been repaid, and loaned again as follows: $250 to Scranton, Pa., July, 1893, and $250 to Steelton, Pa., May, 1895.

11. The Harriet Hoke Schnebly Church-building Fund. Given in 1890 by the will of Mrs. Harriet M. Schnebly, of Mercersburg, Pa. Loaned to the trustees of Maryland Classis, July, 1890, for the enlargement of Faith mission church, Baltimore, Md. The amount repaid, $50, is in the second loan to Steelton, Pa., made May, 1895.

12. The Riegelsville Church building Fund. Given in 1891 by Elder John L. Riegel, of Riegelsville, Pa. Loaned to St. Stephen's mission, Baltimore, Md., January, 1893.

13. The Woman's Missionary Society of Philadelphia Classis Church-building Fund. Completed in 1891. Used in parts for several years, but now is in the treasury, pledged to Tioga mission, Philadelphia, Pa.

14. The Eliza C. Knecht Church-building Fund. Given in 1891 by Miss Anna M. Knecht, of Freemansburg, Pa. Loaned to St. Stephen's mission, Baltimore, Md., January, 1893.

15. The Joseph Keely Church-building Fund. Given in 1891 by Mrs. Anna Keely, of Spring City, Pa. Loaned to Royer's Ford, Pa, February, 1893.

16. The William A. Wilt Church-building Fund. Given in 1891 by Mrs. Imilda Laucks, of York, Pa. Amount, $666.67. Of this Fund $266.67 are pledged to Mt. Pleasant, N. C., $200 are in the Fremell loan, and $200 are in the treasury.

17. The Irene May Thatcher Church-building Fund. Given in 1892 by Mr. Mahlon D. Thatcher, of Pueblo, Col. Loaned to St. Stephen's mission, Baltimore, Md., December, 1892.

18. The Benjamin Riegel Church-building Fund. Given in 1892 by Mr.

Benjamin Riegel, of Riegelsville, N. J. Loaned to St. Stephen's mission, Baltimore, Md., December, 1892.

19. The Tohickon Classis Church-building Fund. Completed in 1892. Loaned to Royer's Ford, Pa., February, 1893.

20. The Rebecca Loudon Church-building Fund. Given in 1892 by Mr. William Loudon, of Altoona, Pa. Loaned to St. Stephen's mission, Baltimore, Md., December, 1892.

21. The Henry Gable Church-building Fund. Given in 1892 by Elder Henry Gable, of Hanover Junction, York County, Pa. Loaned to St. Stephen's mission, Baltimore, Md., January, 1893

22 The Florence Clark Shuman Church building Fund. Given in 1893 by Elder Jeremiah S. Shuman, of Catawissa, Pa. Loaned to Fourth church, Harrisburg, Pa., May, 1894.

23. The William and Susan Dice Church-building Fund. Given in 1893 by the heirs of Elder William Dice, of Chambersburg, Pa. Loaned to Fourth church, Harrisburg, Pa., May, 1894.

24. The John and Sarah E. Emig Church-building Fund. Completed in 1894 by three daughters. Loaned to Thomasville, N. C., January, 1895.

25. The Woman's Missionary Society of East Pennsylvania Classis Church-building Fund. Completed in 1894. In the treasury, and pledged to Lykens, Pa.

26. The Rev. Dr. Charles F. and Maria Hoke McCauley Memorial Church-building Fund. In loving memory, from their children. Amount, $600. Given in 1894. Loaned as follows: $500 to Fourth Church, Harrisburg, Pa., May, 1894, and $100 to Steelton, Pa., May, 1895.

27. The Edwin B. and Clara S. McCauley Church-building Fund. In loving memory, from their brothers and sisters (the children of Rev. Dr. Charles F. and Maria Hoke McCauley). Given in 1894. In the treasury, for the use of the General Board.

28. The Emmanuel's Hanover Church-building Fund, No. 3. Given in 1894 by the Missionary Society of Emmanuel's church, Hanover, Pa. About to be loaned to Fourth church, Harrisburg, Pa.

29. The Martin L. and Anna C. Lerch Church-building Fund. Given in 1894 by Elder Martin L. Lerch, of Freemansburg, Pa. Loaned to the trustees of Wyoming Classis, April, 1895, for Scranton, Pa.

In addition to these completed Funds we have also five partial Funds, as follows:—

The Woman's Missionary Society of Wyoming Classis Church-building Fund. Begun in 1893. Amount paid, $287.24. Loaned as follows: $141.24 to Scranton, Pa., July, 1893; and $146 to Steelton, Pa., May, 1895.

The Catechumens' Church-building Fund. Begun in 1893. Amount paid, $111 39. Loaned as follows: $42 60 to Scranton, Pa., July, 1893, and $68.79 to Steelton, Pa., May, 1895.

The West Susquehanna Classis Church-building Fund Begun in 1893. Amount paid, $93.55. In the treasury.

The Woman's Missionary Society of Lebanon Classis Church-building Fund. Begun in 1894. Amount paid, $50, is in the treasury.

The Freeland G. Hobson Church-building Fund. Begun in 1894 by Elder F. G. Hobson, of Collegeville, Pa. Amount paid, $100. Loaned to Steelton, Pa., May, 1895.

You will notice that while each Fund is held distinct, a loan is sometimes made up of parts of several Funds. In this way but little money is idle. In the above statements it was not deemed necessary to give the details of payments made or due, and of interest paid or due; but if any one desires the details in any case, the information will cheerfully be given.

Published by order of the Board of Missions.

A. C. WHITMER, *Superintendent.*

Lancaster, Pa., July 1, 1895.

FORM OF A BEQUEST.

If you want to establish a Church-building Fund by will, you may safely use the following form:

"I give and bequeath to the Board of Missions of the Reformed Church in the United States, representing the Eastern and the Potomac Synods, the sum of five hundred dollars for a Church-building Fund."

If the Fund is to bear a name other than your own, you should give the name. It may be any sum over $500.

—A notable address has recently been made by the Bishop of London to his clergy on foreign missions. The points made were: first, that ministers were bound to instruct their people about missions, not as an outside matter, but as an integral element in religious life; second, that they first need to instruct themselves. Four special subjects of study were pointed out: (1) The New Testament, definitely and deliberately as a missionary hand-book; (2) early post-apostolic missions; (3) missions of the Dark Ages; (4) modern missions. The first and fourth the bishop regarded as more essential. Observation leads us to believe that the bishop's point—that ministers first need to instruct *themselves*—is as true in this country as it is in Great Britain. It is often amazing to find the ignorance as to missionary operations in modern days on the part of those whose business it is to lead the Lord's forces for the conquest of the world. Some of those who ought to be leaders frequently speak quite boldly of their deep interest in foreign missions, while they know next to nothing about them.

—The Japanese press and the Japanese people, as a rule, are unfavorable to peace. They do not believe that China is sincere yet; that she does not consider herself beaten, and is only seeking to get breathing time to prepare herself to renew the conflict with better advantages on her side. It may be so. At any rate peace is doubtful.

—Rev. M. Oshikawa, D.D., who has been on an inspection tour to Korea, has returned. He is impressed with the greatness of the task of Christianizing and reforming the country. It is the purpose of the Board, of which he is President, to start a school in Seoul. Much encouragement has been given him by such of the Japanese officials as are especially interested in the reform of the Hermit Kingdom.

SHOULD OUR CHURCH ESTABLISH ANOTHER MISSION?

THE remark has been made that our Reformed Church should not confine its foreign work to one country and one station, but should hasten to plant another mission in the Empire of China. Now while our Board, in the absence of the necessary means, entertains no thought of early action in this direction, yet the wonderful providential developments recently manifested throughout the non-Christian world unmistakably challenges solemn thought. Reflecting upon the subject, the preliminary question arises: Has the time come when our Board should ask of the Church additional contributions to plant a mission in China? Have we so thoroughly equipped our Japan mission that it is now prepared to accomplish the work God has assigned to it? That He has blessed and prospered our work in a surprising measure, must be manifest upon a most cursory review of its history. When, in 1879, our pioneer missionary reached Japan, our Church had yet, we may say, to learn its first lesson in foreign missionary work. Up until a short time after the arrival of Rev. Dr. Moore, in 1883, the work was largely tentative and preparatory. And it was not until after the removal of the mission to Sendai, that it properly took shape, and a definite policy was adopted. So that our really productive work must date from as late as 1886, only about nine years ago. The statistics for 1885 show an adult church-membership of 134; and, in 1886, Rev. Hoy had some half dozen young men under instruction for the ministry, whereas, in 1894, there were nearly 2,000 church-members and 52 candidates for the ministry. Each year graduates from our theological seminary are now going out into the field as evangelists. These are glorious and thank-worthy results.

Now, having reached the stage of success, are we prepared to suspend effort for a larger equipment and turn to a new field, aiming at the same time, however, to maintain Sendai in its present status? Our missionaries write us, "*By no means.*" Rev. D. B. Schneder's idea is, that we have by no means completed the organization of our work, which has been progressing so favorably. As our native evangelists are increasingly occupying the field of a radius not far from a hundred miles, the field is growing too large for the necessary careful oversight from Sendai as the centre. There should be, for evangelistic work, an American family located at Hakodate, another at Yamagata, and a third at Yonezawa. The young evangelists entering the field from year to year, are not prepared to administer the affairs of Christ's kingdom without the counsel and direction of older and experienced ministers.

In this view it would seem that our work of equipment in the Sendai mission is not yet complete. And that, as we are able to advance to completion only by slow steps, it would seem that the time had not yet come to seriously consider the project of planting another mission in China. No fears need be entertained that a continued expansion of our facilities in our present field will exceed its wants, and transcend the opportunities for successful work in winning souls for Christ. The population runs into millions in the territory comprehended in our present field. And while it is painfully desirable, even beyond expression, that enlarged efforts should be made to rescue Chinese souls from death, yet it would seem that until our Church has learned the divine lessons of a much larger Christian benevolence, God is pointing us to that por-

tion of His vineyard which He has already assigned to us. Could our Church be brought up to the standard, in this regard, attained by some of the churches in this country, the hearts of the members of the Board would be delighted to plant a mission in China. C.

NOTES FROM THE FIELD.

BY REV. D. B. SCHNEDER.

April.

—Easter was well observed. The Sendai Church, as well as all our Sunday schools in the city, had special exercises. Rev. and Mrs. Snyder had the room of the main Sunday-school tastefully decorated. Easter songs were sung, Easter Scripture lessons were recited, an Easter address was made and an Easter egg was given to each of the scholars and teachers.

—The Miyagi Jo Gakko, at the beginning of the spring term, received an accession of seven new students, and the Tohoku Gakuin added twenty-two to its list, and there are some ten more applicants. The curriculum of the Tohoku Gakuin has been changed, the seven years covered by the Preparatory and Collegiate courses being now divided into a Lower Course of five years, and a Higher Course of two years. The Higher Course is divided into a literary and a scientific branch. This brings the course into better harmony with the educational system of the country, and removes one of the barriers to the usefulness of the school.

—Twenty baptisms, including one infant, were reported from our district mission work. On Easter Sunday there were, besides these, five baptisms in the Sendai church, two of them being from the Girls' School. The reports from the various preaching points are hopeful.

—A number of our evangelists have been wise enough to select as their helpmates graduates of Mission Girls' Schools. One of the many ways in which these young wives can make themselves useful, is by playing the organ at the preaching services—provided there is an organ. But in most cases there is no organ, and both evangelist and believers are too poor to buy one. So the mission, in one case, offered to furnish ten *yen* toward the purchase of one, provided the evangelist and his people would raise the additional eight *yen* needed. The offer has been accepted, and the organ (a small, baby organ of Japanese manufacture) is on the way to its scene of usefulness.

—Early in the month, those of our evangelists and pastors who live south of Sendai, had a conference for mutual edification and counsel as to the best method of work—something in a measure resembling the "spiritual conferences" that have for a number of years been held in the Home Church.

—Believers are more or less ostracized by society in general. When a Japanese becomes a Christian, he cuts himself off from many of his former friends. This fact makes intimate fellowship among the believers themselves all the more necessary. The relations between them often become very close, and this intimacy finds various forms of expression. In the Sendai Church the Ladies' Sewing Circle is the centre of the social life of the lady members. The other day an evangelist told me that all his believers, at one place, are

going together to visit Matsushima—going on foot a distance of ten or twelve miles.

—During the month, three of our evangelists have applied to us for additional workers. Open doors of opportunity are inviting them so strongly that they call for help. In June, when our next theological class graduates we shall be able to meet these requests.

—One of our last year's graduates, Mr. H. Shimanuki, is now in charge of Nihonbashi Church (started by Rev. A. D. Gring), in Tokyo The number of members enrolled is 57, but the number attending is quite small. Mr. Shimanuki, in his last report, says that the people are "poor, but kind, faithful, orthodox, and careful in little things." Dr. Moore and Rev. Miller visited the church in the beginning of the month.

—The great event of the month in the political world is PEACE. On the 17th of the month, Count Ito and Viscount Mutsu (formerly Minister to Washington) for Japan, and Li Hung Chang, for China, signed a treaty of peace at Shimonoseki. A task of apparent appalling difficulty was brought to a successful conclusion. The terms of the treaty are not yet officially announced, but they seem to be about as follows: An indemnity of 200 million *taels*, the island of Formosa and a part of Manchuria, and extensive commercial and other privileges. Poor China!

—Before the conclusion of the treaty, the tone of the Japanese newspapers was such that the securing of terms satisfactory to the Japanese public seemed impossible. Yet, now that the peace has been concluded, both newspapers and people have risen to the occasion. There is little manifestation of dissatisfaction with the terms of the compact, and, on the other hand, much quiet rejoicing that war is over, even though Japan had been uniformly victorious. Few countries have ever been so fortunate as Japan has been in this war, and in the peace that has followed.

May.

—There is a feeling of uneasiness prevalent at this time. People feel that political affairs are not settled, and that the near future may bring trouble. The country is deeply disappointed and aggrieved over the interference of Russia with the treaty of peace. Had that country, with her allies, seen fit to interpose their objections before the treaty was signed, the humiliation and harm to Japan would have been far less. Fortunately Japan is learning to discriminate between foreign nations. There is no doubt that America stands highest in her affections.

—The work during May has been going on steadily. There has been a goodly number of baptisms. Plans are under way for the erection of three new church-buildings; one at Nakamura, one at Iizaka, and one at Nagaoka. At each place the mission has given, or will give, some help. In this a Chapel Fund, granted us by the Board, helps us, but the new Church Building Funds for the foreign field will come in very opportunely.

—On the 10th of the month the Sendai congregation celebrated its 15th anniversary. The president of the Christian Endeavor Society reported on the condition of that society, Rev. Snyder on the condition of the Sunday-school, and Pastor Miura on the state of the church. The treasurer of the Church Building Fund reported $1,000 (silver) raised. Rev. Oshikawa,

through whose intense labor the church was established, delivered the address of the occasion. Although the church is in comparatively good condition, it has not grown rapidly the past few years. The pastor is faithful. Rev. Oshikawa said: "The church has now reached the stage of youth, and should have the vigor and aspirations of youth."

—At the beginning of the month, the writer and Rev. Hashimoto visited Ishimomaki, a large town along the sea-coast. There the simple, sincere and earnest life of the evangelist has impressed itself on the community, and he is respected by believers and unbelievers alike. The place is one of our oldest points, but several years ago it was at a very low ebb. Since the present evangelist is on the field, however, things have been steadily improving. During our visit we held a lecture-meeting on Saturday evening, and communion services the following morning. Five persons were baptized, and two elders and two deacons ordained. Among the elders was a gray-headed lawyer, whose earnest Christian activity makes him a very efficient co-laborer of the evangelist.

—Some months ago we sent an evangelist to Sakata, a town that was nearly destroyed by an earthquake last fall. It was thought probable that the people would hear the Gospel after such a terrible visitation. The evangelist now comes back to us and says there is little prospect of success. The main reason is this: There happens to live in the place one of the six or seven richest men in the empire. This man has dealt out charity to the destitute with a liberal hand. He has also rebuilt a Buddhist temple that had been thrown down. Moreover, he is a violent hater of Christianity. The result can easily be imagined. The people, for the time being, have accepted this Mr. Homma as their saviour, and they care to hear of no other.

—As an offset to this, there comes from another town, Yoshioka, where one of our last year's graduates is working, the report that there is in the town not a single opponent to Christianity. All think well of it. This town has been one of our most encouraging places during the year. Nearly every month additions were made, and there are a number of applicants for baptism waiting now.

—One of our theological students has just lost his father, on account of whose serious illness he was called home a few weeks ago. The son and a brother, who is a Christian, embraced their last opportunity of turning their father's heart to the Saviour, and with success. At the eleventh hour the aged man experienced the riches of divine grace, and died clasping a Bible in his hand.

—A Christian club-house for soldiers has been opened by the missionaries and pastors of Sendai. It is a place for innocent recreation for soldiers when they are off duty. Newspapers and games are provided. A teacher in the Tohoku Gakuin lives in the house, and tries to win the friendship of the soldiers, and their interest in Christianity. Services are held and Bible instruction is given every Sunday and Wednesday afternoon. The enterprise is supported by the personal contributions of the missionaries.

—At no time have the demands upon the private liberality of the missionaries in Sendai been so great as during the past winter, and never have they responded so freely.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

NOTES FROM THE FIELD.

—We attended the Kansas Classis during its annual sessions in Kansas City, Mo., from June 7th to the close. This is a missionary Classis, as the majority of its fields are under the care of the Board. There was a good deal of enthusiasm displayed in the missionary work of the Church. The missions within the bounds of the Classis are in a prosperous condition. Considering the unfavorable condition of the season last year the missions did remarkably well. The Classis assumed all the apportionments asked by the Synod, which in the aggregate reaches nearly one dollar per member. The Woman's Classical Missionary Society held its annual meeting on Friday afternoon and attended to the business coming before it. On Sunday evening they were to have a public meeting, but a heavy rain kept most of the people away from the church. The women promised that the program should be fully carried out in the near future; upon the whole the missionary outlook in this field is very hopeful.

—In company with Superintendent Shuey we made a visit to the Hiawatha (Kansas) mission on the 10th of June. This mission is without a pastor at the present time. There has been a heavy loss in this field lately by removals among the young people and deaths among the older ones. We had services on the 10th, in the evening, with a goodly proportion of the membership present. These people are very anxious for a pastor, but seem as determined as ever to go forward with the work. Here is a good field wherein an active man can do a good work. A young man of the East will be called soon, and it is hoped that he will take the work and make a great success of it. We feel sure that the good people of Hiawatha will receive him gladly, and uphold his hands heroically in the work.

—We made a visit to Sioux City lately, as ordered by the Board. In company with Brother Shuey we went there to examine into the condition of the mission at that place and to consider the advisability of selling the property, paying all debts and relocating the mission. The decision in this matter will not be made public until after the meeting of the Executive Committee in July. Brother Zartman was busy getting ready for "Children's Day." The work of the mission is moving along in the usual way. Sioux City has felt the pressure of the times more than most cities, and the churches feel it as much as the business interests. But every one in the city feels that better times are near at hand. Let us hope that they will not be mistaken in their prophecy.

—We spent a day lately in the city of Omaha. One is surprised to find here on the banks of the Missouri such a large, substantial city of 120,000 people. It has grown up as by magic. Then, too, it is not a city on paper, as is sometimes the case. Neither is it built to last a day. One is surprised to see the large, substantial structures in a city so young. Here are some of the finest churches and the best hotels, as well as business blocks. We are told that the city is not over-churched as is sometimes the case. Here is room for church work. We wish to give notice to the Church at large that among

the new missions soon to be planted will be one in this city. We believe the Church will give consent to the Board that this be done. We have here a good nucleus to begin the work.

—At the late meeting of Lincoln Classis, the "*State Line*" congregation, formerly belonging to the German Nebraska Classis, was received by it. This is a good, substantial congregation of Swiss people. They are now engaged in the erection of a new church. Their children becoming English, they preferred to belong to an English Classis and have services mainly in that language. The Board at the annual meeting constituted this a mission with an appropriation of $200 for the first year. The outlook is said to be exceedingly flattering.

—Out in Western Iowa, at Imogene, where Rev. J. F. Butler is laboring, they have lately moved their church into the town. When it was erected it was placed on a hill outside of town. Just why it was ever put on that hill away from the people we could not so much as guess. But there it stood as if to say, if you wish to reach me, ye town people, you must cross this hollow, and you must cross the railroad and then walk up this steep hill. Well, of course, the people did not do any such thing; so finally pastor Butler, Mohammed-like, concluded to go to the people, if the people would not come to him. In a few weeks the church will be rededicated in its new location, and we confidently believe there is a future for that church.

—Rev. Bruce Griffith, down at Wichita, Kansas, had resigned, and even had gotten the consistory to unite with him in asking the Board to accept his resignation. But the people would not hear to it at all and refused to consider his resignation. So then he has concluded to remain pastor at Wichita, which is the sensible thing to do. We should have as few changes as possible among our missionary pastors.

—We are sorry to say that the Lisbon (Iowa) mission is without a pastor again. Rev. D. M. Jones has been pastor for a year and a half. During that time he did a good work and greatly endeared himself to the people of his charge; but his health had become so enfeebled that he deemed it necessary to take a rest and so thought best to resign the charge. The people at Lisbon felt very sorry that this step was deemed necessary. Brother Jones made many friends during his stay at Lisbon, and these friends will always hold him in very high esteem.

—The Iowa Classis, during the last classical year, paid the apportionments in full for Home Missions, Beneficiary Education, Hungarian Missions and Church Extension, and lacked only a few dollars on Foreign Missions. This latter would have been paid in full also had it not been for a few vacant charges in which the full amounts were not gathered in time. This Classis has a rule which has been strictly adhered to for many years, that classical and synodical contingent funds be paid in full in advance. The pastors went to their fields determined that next year, like this, the apportionments must be paid in full.

—The Hungarian mission in Pittsburg, as heretofore stated, paid $150 on its indebtedness to the Board during the last quarter of 1894, with the promise that every three months that amount should be paid for that purpose. Sure enough when the Board met in Columbus, Treasurer Boush reported that the said $150 had been paid. That shows a good deal of pluck and still more business activity. It is an easy problem to reckon how long a time it will

require for them to pay off the entire amount they owe the Board, which is $2400. This shows the self-helpfulness of these people.

—A strong appeal comes from the newly-organized mission at Warren, Ohio, to be constituted a mission by itself. Warren is the county seat of Trumbull County, Ohio, and has a population of nearly 10,000, with several railroads. It is on the direct line between Cleveland and Youngstown, Ohio. No doubt this is a point that should be taken up and doubtless will be if the Board has sufficient funds to undertake the work. May the Lord open all our hearts so that we may devise more liberal things for the extension of Christ's kingdom!

—We see that our people at Scranton, Pa., are putting forth the most strenuous efforts to build a house of worship. They should be encouraged in that laudable work. A house of worship, be it ever so humble, is the rallying point for the people, and is the evidence to them of something permanent. To build too expensively is a wrong; but to have some kind of a house of worship is necessary for the permanency of the mission.

—We see that an additional mission is about being started in Baltimore. The large cities afford splendid opportunities for the founding of missions. They cost a good deal at first and need the help of the board for a long time usually, but they are the best investment that can be made by any church. Our Church should make many such investments.

—There are not a few people who seem to think that the money given for missions is just so much money wasted. They so express themselves. These people are members of the Church, too. They frequently are the people who are reaping the benefits of what others have done for them. What base ingratitude! What a narrow view of God's work! How selfish and contracted must that soul be! Christian people should discipline themselves so as to have broader views. A little work in the vineyard of the Lord, seasoned with much prayer, would cure all such selfishness. F.

—Bro. Wagoner writes us from Turtle Creek, Pa., that they lately purchased a lot, and look forward to the erection of a new church. We must say, from our own observation of affairs, that we know of no mission that so much needs a better church edifice than Turtle Creek. The church now owned by the congregation is badly located, and is small and uninviting. When a more inviting church home is provided, the progress of the congregation will doubtless be much more rapid.

—Hindu "saints" submit to very severe penances in order to win salvation. Says a Presbyterian missionary writing from Jeypore: "They do subject themselves to terrible penances. I saw a man there on a bed of spikes; men hanging by the heels to a tree; a man buried to the neck; a man sitting between five fires before the blazing sun; a man lacerating himself till the blood gushed out; a man holding up a right arm till it dried up. This was all done to gain salvation, not, alas! in the Christian sense. Salvation has with them various senses: Absorption into the Great Spirit; deliverance from the fear of having to take another birth, and such like. Even with some it means only the good things of this life—plenty to eat and nothing to do."

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts for the month of May were $5,632.45. This is certainly an encouraging figure, and yet for the five months of 1895 there is a shortage of over two thousand dollars, as compared with the five corresponding months of 1894. This was caused by the disappointing results of the self-denial effort during the last Lenten season. This is to be regretted, as it results in the partial failure of the plans of the Board. If, however, during the summer months, which are the lightest in receipts, the churches which have not yet responded will put forth an earnest effort, the lost ground may be regained.

—In the present number we give the "Notes from the Field," for the months of April and May. Hereafter we expect to publish these "Notes" a month earlier than heretofore. The former delay came about in this way: The Notes for April, for instance, were prepared early in May; they did not reach us until late in that month, after the matter for the June GUARDIAN had gone to the printer; so they had to be held over for the July number. Hereafter Rev. Schneder will prepare the Notes, say for May, the latter part of that month, so we can get them in June early enough for the July number. This will afford our readers fresher news.

—It will be noticed that the "Notes" for both April and May give us most cheering intelligence of the success of our work. The winning of souls to Christ is the grand motive and incentive. All other labors, departments and policies are means to this supreme end. It took years of educational work and training to work efficiently in this regard. Now we are permitted, by the grace of God, to gather in the fruits. Baptisms are quite frequent, and new applicants are coming forward. Of five who were baptized on Easter, two were scholars from the Girls' School, and two were members of a class which Miss Hollowell meets on Saturday. The graduates of the Tohoku Gakuin are being located at established preaching-points, or are opening new stations. New scholars are flowing into both the schools, taxing their capacity, while at three of our points buildings are to be erected. And withal there is a continuous growth and expansion of the field and evangelistic activity.

—The untiring activity of our missionaries is worthy of special note. There is not a lazy drop of blood in the whole mission. Nor is this all: constant demands upon the private resources of the missionaries are experienced and freely responded to.

—Should we establish a new mission in China, as has been suggested? We think not for the present. Our experience in Japan has taught us what is comprehended in an effective mission; more vastly than to locate one or two missionaries at a given point to preach the gospel. It has come to be clearly recognized that the effective work of evangelization can be done only by natives. The primary work of the foreign missionary, therefore, is to establish schools, train evangelists, and for a time to superintend their work. This we are doing in Japan. We have the schools; trained young men are going forth from year to year, and our missionaries are co-operating in the expansion of the work. As the field widens and churches multiply, co-operating and superintend-

ing foreign missionaries should be located at different points in the growing field. In the near future there should be two or three of these. Thus will our work develop, flowing forth from our Tohoku Gakuin as from a fountain. To give full effect to this general scheme and policy, much remains yet to be done; more than as yet our home Church seems to be prepared for. It would not be wise, in the midst of our growing and developing plan, to undertake to repeat at another point what is only partially completed in our present field. Let us seek to do what God has committed to our hands, and not go forth to another field, needy though it be, but for the cultivation of which we have not the means at our command.

—We report that the Almshouse One Cent Fund is still growing; but in the late past the growth has been rather slow. It has now reached the sum of $897.15, leaving the comparatively small balance of $102.85 to reach the proposed $1000. We desire to complete this fund by next September, when the fall term of the school will open. We therefore solicit early gifts. It could easily be completed in a few weeks if the many persons in the Church who, we are persuaded, are willing to give, would only take the time to remit us, what we are satisfied they would give, were we in person to solicit it of them.

—Rev. D. B. Schneder says that the Church Building Fund scheme, for our foreign work, will prove a grand help in the erection of church edifices for our poor congregations in Japan. We see how they are endeavoring to help themselves, in the fact that the church in Sendai, now worshiping in an old Buddhist temple, by diligent labor and self-sacrifice has gathered together $1000 (silver, equal to about $500 gold). But they must have help. Other churches are being built. But the Board has but one fund of $500, established by the children of the late Rev. Dr. C. F. McCauley, in memory of their parents. As the Sunday-school of the First Church, Lebanon, Pa., has commenced a second $500 building fund, we would again invite the Sunday-schools of the Church to join it in the effort. Please drop the Secretary a line, taking one or more shares in the enterprise.

—Yes, we have a Christian Endeavor Society in our church at Sendai, and Rev. S. S. Snyder finds room for his energetic activity in it. We trust that the approaching rally in Boston will so inspire the societies of our Church that they will no longer require the Board to supplement their contributions for the support and necessary expenses of our Christian Endeavor missionary, for, as we have already announced, the amount already pledged does not fully cover them. May we not hope that the lively interest taken by the Christian Endeavor Association in the work of foreign missions will prompt to growing liberality?

—Rev. W. E. Hoy is about completing a long and laborious itinerancy through the Church, pleading most earnestly the cause of the work in which his whole soul and life are absorbed. He is now entitled to a rest. He will suspend his travels and visits during the hot weather. After a rest he will resume his labors, when another tour will be mapped out.

—We would again say that we still have quite a number of our last Triennial Reports, which ought to be distributed throughout the Church. We have both German and English. You can have them without cost. How many shall we mail to you? How many foreign mission envelopes will you have on the same terms?

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

FROM THE SOCIETIES.

FIFTH ANNUAL MEETING, W. M. S. OF LINCOLN CLASSIS.—(*Miss Maude May.*)—The Society met at the home of Mrs. Gottshall, Lincoln, Neb., May 17, 1895, at 2 P.M. Called to order by the President, Mrs. P. J. Heffley. The opening exercises consisted of singing, "My Faith Looks up to Thee," the reading of the 27th Psalm, and prayer led by the President. In the absence of the Secretary, Mrs. Kifer, Miss Maude May was appointed Secretary *pro tem.* All the old officers were re-elected. The minutes of the Fourth Annual meeting were read. The following delegates responded to the roll-call: From Sioux City, Miss May, Miss Weisz; from Ursinus, Miss Speakman; Daughters of the King, Mrs. Heffley, Mrs. Barnwell, Mrs. Whoon, Mrs. Sonnedecker, Mrs. Dinges, Mrs. Mark, Mrs. Short, Mrs. Gottshall, Mrs. Fishburn and Miss Sue Whoon. The reading of the President's Report was enjoyed by all. Reports of various societies were read: Sioux City report by Miss Weisz; Ursinus report by Miss Speakman; committee appointed to audit the reports, Mrs. Gottshall and Mrs. Barnwell. Reports from all societies approved and adopted. Miscellaneous business: Reading of a letter from a late corresponding secretary, Mrs. E. H. Deal, which was laid aside; also an article from the Synod of the Interior. Mrs. Gottshall and Mrs. Barnwell elected delegates to the meeting of the Synodical Society at Abilene, Kan.; reading of missionary letters by the President, and reading of the resolutions.

Tribute of Respect.—The following resolutions were adopted:

WHEREAS, God in His wise providence has taken from our midst to her eternal home in Heaven our dear sister and our first president in the mission work in the Reformed Church of Nebraska, Mrs. T. F. Stauffer; and WHEREAS, we deem it fitting and right to give some expression of our love and respect for one who has been so highly endowed with all the Christian graces,—

Therefore, Resolved, That while we humbly bow in submission to the Divine will, we would express our sorrow for the sister with whom we have been associated in such delightful fellowship, and whom we always found diligent in business, "fervent in spirit, serving the Lord."

Resolved, That Lincoln Classis of the Reformed Church, Synod of the Interior, has lost a faithful member, whom we shall ever remember with kindness and respect; and that we express our sincere sympathy to the bereaved husband and children by sending a copy of the memorial to them; also that a copy be sent to the *Woman's Journal* and the MISSIONARY GUARDIAN.

(Signed) MRS. P. J. HEFFLEY,
MRS. S. A. GOTTSHALL,
MRS. A. M. BARNWELL.

Session closed with the Lord's Prayer.

The public missionary meeting was held in Faith Reformed Church on Sunday evening, May 19th, and was largely attended. Programme as follows: Hymn 123, by the congregation; Responsive service on Japan; Prayer, led by President; Hymn 102; Reading, "My Missionary Box," Bessie Hanlon; Hymn 207; Essay, "Woman's Mission in Society," Maude May; Solo, Rev. Parley E. Zartman; Reading, "The Mystical Ball of Yarn," Ina Finch; Hymn 184; Reading, "How He Helped Pay the Mission Debt," Miss M. Weisz; Hymn, Miss Jennie Erb; Essay, "What is the Lord's Will?" Mrs. Gottshall; five-minute speeches by ministers; Offering, Mrs. Barnwell and Mrs. Dinges; Hymn 360; Benediction, Rev. Mr. Erb.

W. M. S. East Pennsylvania Classis (*Mrs. L. W. Snyder*).—The Sixth Annual Convention of the W. M. S. of East Pennsylvania Classis was held in St. Mark's Reformed Church, Easton, Pa., Ascension Day, Thursday, May 23, 1895. Morning session was opened at 10.30 o'clock with short devotional exercises, led by the President, Miss Kate Laux, after which routine business was transacted, minutes of previous meeting were approved as read, roll of officers and delegates called. The following committees were appointed: Auditing, Mrs. Mauger, Mrs. Newhardt, Miss Correll; Resolutions, Mrs. Dr. Johnstonbaugh, Mrs. Rev. Hibshman; Reporting, Mrs. Rev. Mabry, Mrs. E. Straub, Mrs. L. W. Snyder. The following charges were represented: Moore Township, Pettisville, Kreidersville charge, St. Paul and Zion; Easton, St. Mark's and Third Street Reformed; Catasauqua, Bath, Mt. Bethel, Martin's Creek, Centreville, Bethlehem, Christ Church, Freemansburg, Stroudsburg. The morning session closed with the Long Metre Doxology.

Afternoon session opened at 2 o'clock with the reading of Scripture, singing of hymn 137, and prayer by Mrs. Irvin. This being the meeting for the election of officers, they were elected by acclamation as follows: *President*, Miss Kate Laux, Catasauqua; *Vice-president*, Mrs. Kieffer, Easton; *Secretary*, Mrs. G. A. Schwedes, Bethlehem; *Treasurer*, Miss A. Shuman, Bath. A vote of thanks was extended to the ladies of St. Mark's Church for their kind entertainment. The next meeting will be held in Christ Church, Bethlehem, Pa. A public missionary service was held at 7 P.M.: Anthem, choir; Devotional service; Address of Welcome, Rev. H. M. Kieffer; Response, Mrs. S. C. Romig; Address, Rev. O. P. Steckel; Report of President, Miss Kate Laux; Recitation, Miss E. Lichtenwalner; Hymn; Address, Mrs. Lizzie R. P. Cort; Hymn; Benediction.

W. M. S. Lebanon Classis (*Emma U. Leinbach, Ed.*)—The seventh annual meeting of the Woman's Missionary Society of Lebanon Classis was held in Robesonia church, Robesonia, on Thursday, May 23, 1895.

A warm welcome was extended to the ladies by the pastor, Rev T. M. Yundt, and his members. The meeting was opened with devotional services, by the President, Miss Mary F. Johnston, followed by singing, "From Greenland's Icy Mountains." The roll was called, and responded to by twenty-nine delegates, representing fourteen congregations and reporting their work in good condition. They pledged $156.50 towards the Classical work for the coming year. The minutes of the annual and semi-annual meetings were read and approved. The treasurer reported a balance of $44.84 in the treasury. Our synodical pledge will be increased from $150.00 to $175.00. Delegates elected

to W. M. S. of Eastern Synod are, Mrs. Geo. Stein and Miss Lizzie Snavely. Alternates, Miss Kate Seltzer and Mrs. W. M. Leinbach.

The organizing committee consists of Miss Kate Leinbach, Mrs. S Kepple, Miss Jennie Hain, Mrs. A. J. Bachman, Miss Fannie Brunner and Mrs. W. M. Leinbach. The report of the nominating committee was received as follows:

President, Miss Lizzie Snavely, Lebanon, Pa.; *Vice-President*, Miss Mary F. Johnston, Lebanon, Pa ; *Recording Secretary*, Miss Elvey Kilmer, Myerstown, Pa.; *Corresponding Secretary*, Mrs. Geo. Clendenin, Bismarck, Pa.; *Treasurer*, Mrs. Geo. Stein, Annville, Pa.; *Editor*, Mrs. W. M. Leinbach, Reading, Pa. The executive committee consists of Miss Virgie Witmer, Miss Fannie Brunner and Mrs. Detterline. The following resolutions were adopted:

Resolved, That we look upon the progress of the Foreign Missionary work at Sendai, Japan, with great pleasure, and that we are highly delighted by the pleasing attitude of the Japanese government and army toward Christianity and toward our missionaries.

Resolved, That we are highly gratified by the action of our W. M. S. of General Synod, in assuming as our part of foreign work the entire support of the Girls' School at Sendai, Japan, and that it pleases us to fall in line with the work, and as requested by W. M. S. of Eastern Synod, to make an increase in our synodical pledge.

Resolved, That the congregations within the bounds of Lebanon Classis which have not already organized missionary societies, be, and are hereby earnestly requested to organize at their earliest convenience.

Resolved, That the *Woman's Journal*, being the official organ of woman's work in the Reformed Church, receives our hearty support, and that every possible effort be made to increase its circulation.

Resolved, That we the delegates of the Woman's Missionary Society of Lebanon Classis, hereby tender our sincere thanks to the pastor and people of Robesonia, for their very cordial reception and entertainment given us during our short stay in their midst.

Resolved, That our united prayer be lifted up to the throne of grace, that the Lord may bless the work of our hands.

Resolved, That we the W. M. S. of Lebanon Classis desire to express our deep regret in losing our faithful sisters, Miss M. F. Johnston, President, and Mrs. C. V. Seidel, Vice-President, who very ably filled these offices for a term of two years. May their health be restored to them. Our prayers and wishes follow them, and may they, as in the past, use their influence in the spread of the Gospel. We earnestly commend these sisters to the grace of God.

Respectfully submitted,

MRS. C. H. STEIN,
MISS E. M. KILMER,
MRS. GUILFORD,
Committee.

An afternoon service was held for which the following programme had been prepared: Invocation, by the pastor of the church, Rev. T. M. Yundt; singing, by the congregation; prayer, by Rev. A. C. Whitmer, of Lancaster; Address of Welcome, Rev. T. M. Yundt; Response, Miss Minnie Bodenhorn, Annville; Male Quartette; German Address, by Rev. S. A. Leinbach, of Read-

ing; Duet, Misses Deppen, of Robesonia; Address, Mrs. M. E. Whitmore, President of W. M. S. G. S.; Hymn, by the congregation; Annual Report by the president, Miss Mary F. Johnston; Solo, Miss Coover, Myerstown; Treasurer's report; Collection, amounting to $12.96. The Treasurer's Report was as follows: Total moneys received during the year, $458.60; total amount paid out during year, $413.76; balance on hand, $44.84. The special collection reported above was designated to be added to the Classical Building Fund. The semi-annual meeting will be held at Hill Church, on the first Saturday in November.

W. M. S. MERCERSBURG CLASSIS.—The fifth annual meeting of this society was held at Upton, Franklin County, Pa., on Friday and Saturday, May 24th and 25th. The number of delegates was smaller than at some former meetings, there being only fourteen congregations represented; but the contributions reported were larger in proportion to the representation than ever before. Much interest was manifested in mission work, and all present took an active part in the transaction of business. Sessions for business were held on Friday afternoon and Saturday morning. The society is contributing to the support of the Girls' School at Sendai, and to Home Missions in general, besides having an annually increasing sum at interest, intended for a Building Fund, to bear the name of the Society. An appeal was received from the Reformed congregation at Thomasville, N. C., to which the society responded by voting a contribution of $5. It was decided to publish a leaflet containing a brief report of the five years' work of the Society, and urging its objects upon the attention of the women of the Classis. It is hoped that this will be a valuable auxiliary to the work of the coming year. The officers for 1895–6 are: *President*, Mrs. I. M. Beaver, Marion; *Vice-President*, Mrs. A. R. Schnebley, Mercersburg; *Recording Secretary*, Miss Jennie S. Clever, Cleversburg; *Corresponding Secretary*, Miss Elizabeth Wicke, Chambersburg; *Treasurer*, Miss R. H. Schively, Chambersburg. Miss Estella M. Boyd, Upton, and Miss Minnie S. Riegner, Chambersburg, were elected to the Executive Committee. Rev. Z. A. Yearick, *pastor loci*, and Rev. A. C. Whitmer were present at the deliberations of the society, and rendered kind and valuable assistance.

Delegates were appointed to the meeting of W. M. S. of General Synod, and to the Synodical Society's meeting, appointed for next September, at Chambersburg. The latter were instructed to convey to the Synod's committee the desire of the W. M. S. of Mercersburg Classis to continue its contributions to the work of W. M. S. G. S.

A pleasant incident was an annual subscription of $25.00 towards the support of the Girls' School at Sendai, on the part of the "Marthas and Marys" of Zion Reformed Church, Chambersburg, an organization of young ladies of which Miss Hollowell was one of the original members.

A public meeting on Friday evening was conducted by Rev. Mr. Yearick. Addresses were made by Rev. A. C. Whitmer and Miss Yoshida Misao. A good collection was taken, for the purposes of the Society. The music, conducted by the choir and organist, Miss Martin, was excellent. The choir sang as an introit the anthem "Not a Sparrow Falleth;" Miss Anna M. Deatrick, of Mercersburg, sang a solo, "Ashamed of Jesus," and with Miss Mary Winger, of Mercersburg, and Prof. Smith, of Mercersburg College, the Trio, "One Sweetly Solemn Thought."

All left on Saturday, charmed with the hospitality and missionary spirit of the people of Upton, and hopeful of another meeting there at no distant date.

W. M. S. ALLEGHENY CLASSIS (*Mrs. I. K. Bechtel, Cor. Sec.*).—The Woman's Missionary Society of Allegheny Classis met in annual session in Grace Church, Pittsburg, May 28, 1895, the President, Mrs. Ambrose Schmidt, in the chair. The following societies were represented, viz.: Turtle Creek, St. Paul's of Butler, St. Mark's Memorial, East End, Pittsburg, Braddock, and Grace Church, Pittsburg. The officers elected for the ensuing year are as follows: *President*, Mrs. Ambrose Schmidt; *Vice-President*, Miss Charlotte Voight; *Recording Secretary*, Mrs. Isaac K. Bechtel; *Corresponding Secretary*, Mrs. A. M. Voight; *Treasurer*, Mrs. A. K. Kline.

The Treasurer's report shows the following contributions for the year, viz.: Foreign Missions, $79.00; Home Missions, $55 00; General Missions, $10.00; Cumberland Mission, $10.00; Hungarian Missions, $35.00; Church Extension, $98.75: Girls' School of Sendai, $55.00; Support of Miss Hollowell, $25.00; Total, $367 75.

The reports of the delegates of the societies represented were very encouraging, showing that they have at heart the advancement of God's Kingdom at home and abroad. In order to carry on the work more extensively and effectively the Society appointed a committee to organize new societies where there are none.

Dr. John H. Prugh treated the Society to a very interesting talk on the utility of missions, as a result of his observations during his travels in foreign countries.

W. M. S., LANCASTER CLASSIS (*Mary C. Graeff*).—The Woman's Missionary Society of Lancaster Classis opened its sixth annual session in Maytown Reformed Church, June 6th, 1895, at 2 P.M., with an attendance of all the officers and thirty-six delegates, representing twenty-one congregations. After short devotional exercises, the following items of business were disposed of: Reports from delegates, which showed encouraging progress in our congregational work. The envelope system of raising money had been adopted at our previous semi-annual meeting, and although this method had been on trial but one-half year, it placed our treasury in better condition than at any other annual meeting since our organization. It was decided to use the same method next year.

The treasurer reported a total income of six hundred and forty-seven dollars for the year, including the contributions and collections of the day. The women of our congregations have not yet learned that it is their first duty to see that their Synodical pledge is met, as with such an income we would not have found ourselves in debt sixty-four dollars on a pledge of three hundred dollars. But twenty dollars of this debt, we are happy to state, was assumed before adjourning; and we fervently hope and pray that the earnest appeal for the whole will have such an effect on the women of the Classis, through their delegates, that the money to meet our promise will all be in the treasury long before the close of the Synodical year. The president was instructed to pledge us for two hundred and fifty dollars to the Synodical Society, for the year 1895–96; with the assurance that, if the condition of our treasury at the next annual meeting will allow, we will do better.

By unanimous vote of the Society our Constitution was so changed, that hereafter, instead of holding our annual and semi-annual, we will hold but the annual meeting, and two meetings of the Executive Committee, during the Classical year. This Executive Committee shall consist of the officers and five other ladies elected by the Society. The officers for the ensuing year

are: Mrs. Rev. D. W. Gerhard, Lancaster, *President;* Miss Margaret Sangree, Harrisburg, *Vice-president;* Miss Jane Powers, Lancaster, *Recording Secretary;* Mrs. Susan Wolf, Maytown, *Corresponding Secretary;* Miss Minnie Basom, Hummelstown, *Treasurer.* Six delegates were elected to the Synodical Society; three primaræ, and three their secundæ.

The following report of Committee on Resolutions was received and adopted: WHEREAS, It has pleased our Almighty Father to permit us to meet in Sixth Annual Session; therefore, be it

Resolved, That we show our appreciation of His kindness by more active zeal in His service, and that we put our shoulders to the wheel and push forward the work mapped out to us by the Synodical Society with which we stand connected, with all our energy and determination.

Resolved, That we recognize the necessity of enlightenment on the subject of missions; and, therefore, urge our women to subscribe for the missionary journals of the Church.

Resolved, That we feel that the envelope system is the best to raise money; therefore, we beg our women to take hold of it, and thereby swell the treasuries of the Church.

Resolved, That we extend thanks to the pastor, his wife, and all the kind people of Maytown, for their generous entertainment, and to the Reformed congregation for the use of the church; also, to our Classical brethren for so nobly admitting us to the audience-room of the church, which rightly belonged to them.

MARY C. GRAEFF,
LIZZIE G. MYLIN,
MRS. S. R. RAEZER.

In the evening, at 7.30, the following missionary program was rendered, to a large and appreciative audience: Anthem, choir; prayer, Rev. Dr. E. V. Gerhard; Address of Welcome, Mrs. Rev. Ellis Hay, Maytown; Response, Miss Mary E. Graeff, Harrisburg; President's Report, Mrs. Rev. D. W. Gerhard, Lancaster; Missionary exercises, by Nevin Missionary Society, Maytown; Talk, Yoshida Misao San, Sendai, Japan; Letter from Mrs. Moore, Sendai, Japan—read by Miss Margaret Sangree, Harrisburg; doxology, benediction.

The exercises by the young people of Nevin Missionary Society were especially interesting, and showed both talent on their part, and careful training by those who had them in charge. Miss Yoshida, of Sendai, Japan, is a remarkable public speaker, and what she says should touch the hearts of our people. Maytown is beautifully located, and its beauty, enhanced by the perfect weather we enjoyed, should certainly have inspired us to noble deeds in the Lord's vineyard; hence, we feel that it was good for us to have been there, and return thanks to God and the good people of Maytown for what we have enjoyed.

THE W. M. S. OF GOSHENHOPPEN CLASSIS held its annual meeting in the Union Church, at Bechtelsville, on Thursday, May 23, 1895. Owing to the late arrival of the train only a short business session was held. Officers for the year were elected as follows: *President,* Miss Amanda Gable, Boyertown, Pa.; *Vice-President,* Mrs. Emma Mowry, Fagleysville, Pa.; *Secretary,* Mrs. J. T. Hipple, Boyertown, Pa.; *Treasurer,* Mrs. Geo. Spatz, Boyertown, Pa.; *Editress,* Mrs. A. G. Mory, Boyertown, Pa. This society has but one congregational society connected with it. The collections during the year for home and foreign missions amounted to $87. This society pledged itself for $100 during the coming year, all for the Girls' School at Sendai, Japan. A public meeting was held in the church proper at 1.30 o'clock. Elder Joseph H. Lemberger spoke to a large and appreciative audience on the subject of "Women in Japan." A liberal collection was then lifted. It was such a missionary meeting as makes you feel that "it was good to have been there." We all went home feeling greatly encouraged and determined to work with more earnest zeal, all for Christ's sake.

THE CHILDREN'S PAGE.

Summer Days in Japan.

A PRIVATE letter from Miss Hollowell, dated April 30, 1895, describes a pleasant "*undokwai*," that is, an outing, that the Girls' School has enjoyed. It seems that the Japanese boys' schools, like those of Europe, go out on walking excursions in the summer; so our lady teachers tried to give some pleasure of the same kind to the sixty girls under their charge. They went for nearly a week's stay to Takayama, a place by the sea. Part of the trip was made by rail; then they divided their party, some going by boat, some by jinrikisha, and some walking. Miss Hollowell was among those who went by boat. She says, "Part of the way is on the open sea, and so quite rough; the girls always get sick, and then you can imagine the time we have! Fortunately, I am a good sailor, and enjoyed the trip. The sea was full of white-caps, and our boats bounced around at a pretty lively rate. We are now living on a pine-clad hill, just over the sea. The girls have two houses, with a Japanese teacher at the head of each; Miss Zurfluh and I have a little house all to ourselves; we have the two girls, our Japanese teachers, with us, and we feel like queens in our sheds. We had to bring bedding, food, etc., with us; we packed them on wagons, and sent them ahead. It was delightful to get up here this morning, and eat our breakfast with the ocean stretching out before us. I have just come up from the beach, where I was gathering sea-weeds to send to Dr. Callender. I wish they were pressed; that is a tedious job. Dr. C. thinks he can sell more for us. We have now 115 yen towards a house for our poor old people; I hope we shall soon have enough."

Those of our young folks who have not seen the Japanese sea-weeds, do not know how delicately beautiful they are, like fine crimson paintings on the soft white Japanese paper. Would you not like to buy some of these, when they come over to Dr. Callender, as a memento of the school and its pleasant outing; and, also, to help on the good work of making a home for the poor old people?

From a letter written last July, we take the following:

"You would laugh at some of the things of which the Japanese make pets. When you go out these evenings, it looks as if Mother Goose had actually started out to sweep the cob-webs from the skies. Boys with long bamboo poles, in the end of which is fastened a broom of brush, are busy scraping the skies for fire-flies. Can you guess what they do with these when they have caught them? I don't think you would ever guess. They have little wooden cages covered with wire screens, and into these, on a branch of pine, they put the fire-flies. Then in the evening they hang them in front of their doors, and sit and enjoy the little lights they make. They look so odd at first. I was so provoked the other night. I think it is a shame to pen these little things up in this way. We were up street, and as I was passing a store where they sell these flies, a friend gave me a paper bag full. I carried the paper down to our street, which is quiet and full of trees, and let them go; when some youngsters rushed on to the scene and caught them up again. In this country they cage grasshoppers, crickets, katydids, and almost anything. The children delight to catch locusts, tie a string to a leg, and let them buzz around their heads."

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. V. AUGUST, 1895. No. 8.

EXTENSION FUNDS.

LITTLE has lately been said about the "Special Extension Funds" which a short time ago were kept so prominently before the people. Little was said about these funds from the fact that so much had to be said on the matter of getting sufficient money with which to pay the missionaries. But the friends of the extension work must not suppose that the matter has been at rest. Not by any means. The good work is moving forward at a slower pace, 'tis true, than we like to see but it is moving.

The *Seventeenth Fund*, under the General Board, has lately been completed and is known as the

Tiffin Classis Extension Fund.

This fund was gathered by the Superintendent among the charges of the Tiffin Classis Synod of Ohio. It was procured with very little effort. All that our people want is to have the needs of the Church presented to them and they are willing to extend help. This fund was put into the lot at Lima, where we are sure it will do much good and bear a high rate of interest for the Church.

The *Eighteenth Fund* comes from the W. M. Society of the Ohio Synod, and will be known on the books of the Board as

The Extension Fund of the Woman's Missionary Society of the Ohio Synod.

We remember very well when, in the basement of the new Church in Cleveland, Ohio, the society determined to raise an Extension Fund. Then and there the first collection was held to start the fund, and at the end of ten and a half years the $500 are in the hands of the Treasurer. That was quick work, and is a proof of what can be done along such lines if only an honest effort is put forth.

There are other funds on the way. The ladies of Allegheny Classis are at work raising such a fund. There is another coming from the "Synod of the Interior," that is nearing completion. And so the good work goes on. Four years ago the General Board had not *one* fund to its name. Fair progress has certainly been made. But when one looks at the work to be done and the money that should be raised for this work, he feels like crying out, Oh, how slowly we are moving!

May we not here be allowed to plead with the pastors and their people to

aid us in this great work of extending the Church? These funds are a necessity. We must have them in order to enter the cities. Are there not rich men and women in our Church who can give a fund of $500? We ask them to consider the matter seriously and come to the aid of the Church in this grand work. No more important work can be done. No other money will more positively help forward all the interests of the Church. Then there are congregations of much wealth. These people desire to do some good work for the Lord and Master. In what way can they more surely extend help than by contributing to this fund? If only we could impress upon our people the importance of this arm of the work. In no direction are we more indifferent as a Church. The real importance of a Church Extension Fund of large proportions is not at all appreciated in our Church. Just as little as a first-class college can carry on its work without an endowment, so little can the mission work of a Church be carried forward without an Extension Fund. F.

"SEND ME."

THESE are the words of the old prophet, in answer to the question propounded by the Lord. Who will go for us?—was the question when the people were to be warned against the sins they were committing. Here am I, said the Prophet, "Send me." How often do we hear mentioned this incident in the life of the good man! He has been looked upon in all ages as one full of zeal and religious ardor. But he had more than this. He was the embodiment of a heroism that knew no opposition and cared for no obstacles. The commandments of the Almighty were to be promulgated among the people. The ungodly must be warned. Some one must be sent to do this work. Who will go for us? The prophet gave the answer—"Send me." Was this not a heroic act? It was not the answer to a sudden impulse; it was not the answer to a selfish feeling. There was no sentimental enthusiasm which could have prompted him to give this answer. To go at the command of God required self-sacrifice and self-abnegation. He must speak, not of himself, neither as his selfish nature may prompt, but as the Lord directs. But his life and his very being are so filled by the Spirit of God that he has no desire to speak anything else than that which has been bidden him of the Lord. His whole being is now to be responsive to the will of God.

We have a right to believe that this saying of the prophet, as well as the question that was asked, has been recorded for our good. The question was propounded so that the prophet might give the answer. The question implied that some one was to give the answer, and we take it that the answer was to be given because the Lord needed some one to do the work. To give the answer properly implied several things: (1) A sense of the need that some one should do the work. (2) A deep appreciation of the work itself, which involved a love, on the part of the prophet, for the salvation of others. (3) A willingness on the prophet's part to do the work, growing out of his love to God.

We take it that whatever the change of conditions of human society, God's relation to humanity is ever the same. Our forms of civilization may be higher and better than those of former ages; but man is a sinner now as then, and needs salvation. Men are to be warned by men. Salvation is to be preached by men, that men may be saved. So long as sin prevails, so long is

this necessary. God asks for men to do this work for Him. He wants volunteers, like the Prophet of old. He will not compel any man to do this work for Him; He asks that men do it willingly and voluntarily.

We may here learn a lesson of church duties and Christian responsibility. The Church must answer the call—Who will go for us? She must send the men. There cannot be a single excuse urged. The Church is the Body of Christ. She is the pillar and ground of the truth. It is her duty—and one of her chief duties—to call sinners to repentance. She must make provision to send forth men to warn the ungodly, and to assure the broken-hearted of the goodness and mercy of God. All Christians, prophet-like, must volunteer to do the work. All Christians must be willing to sacrifice and labor for the salvation of souls. Ministers and lay members must together labor to this end. This form of missionary work is much neglected. He who goes into the foreign work is looked upon as a missionary only. But not so. Near your home, at your very door, may be the unsaved. God wants you to speak to such. If you do, and win them for Christ, you are as really a missionary as he who goes to darkest Africa to preach to souls unsaved, and your crown of rejoicing will be just as bright and precious. The home work is too much neglected. Too many of us are indifferent to the claims of others. Souls are perishing in our very midst every day. Have we spoken to them and endeavored to reclaim them? If they are lost, may we not be responsible for their loss? Ah, how indifferent we are about this home missionary work—but how fearful the responsibility! F.

GERMAN-ENGLISH WORK.

IN the April number of the MISSIONARY GUARDIAN, German-English work is spoken of in what seems intended rather a tentative way, than with any claim of finally settling the great problem of bringing the German and the English sections of our Church into closer relation of friendly co-operation.

The opinion is there expressed that German-English missions in our large cities will hardly prove successful. The experiment so far has been ventured upon in two places only, in Denver, Col., and in Cleveland, O., but in both places the work is of too recent a date to enable us to form an unprejudiced opinion. On the whole, however, the outlook is not bright, and the result still doubtful.

In addition to this, the statement is made, that in a general way German-English work can never be made a success in *large cities*, implying that such may be the case in smaller places. Perhaps actual experience may serve better to obtain a good insight into this question than general theory.

In *Youngstown, O.*, an industrial centre with a population of 40,000 people, Rev. F. Mayer has served a German congregation in this German-English way for about ten years. His morning services are in German. His evening services and the meetings of his young people's society are in English. In the Sunday-school both languages are used. Now, last year, several families wished for more English. Granting their request would have meant driving out the Germans. It would have driven the German immigrants that continue coming to Youngstown because of the employment furnished by the iron industries of the place, into the Lutheran or other churches. Besides, the strong

German element of the Reformed congregation would not have permitted any encroachment upon the morning services in German. So the pastor notified the English Classis occupying the same territory of the facts, expressed his willingness to assist in the organization of a purely English congregation, and Classis took the necessary steps. Lately a missionary was sent by General Synod's Board of Missions, and now he is actively and hopefully at work.

Now this is just the kind of work mainly had in view by the German-English work.

In our large cities German pastors are under no necessity of introducing English services. The younger generations pass over into the English language sphere, it is true. But the German pastor can afford to let them go since their vacant places are filled up by new immigrants constantly arriving. If the German pastor is not willing, nor able to hold his young people by means of English evening services, he need not do it from motives of self-preservation. But the younger people, while he uses the German language in his evening service, invariably go to other churches, English churches, for the evening sermons. They know nothing of the English Reformed Church, they care nothing for it. English preaching for them is equivalent to English denominations in general. So they are lost to the Church.

Nor will this loss be prevented by planting an English Reformed mission near the German congregation. In the first place, that is quite expensive. But, what is worse, the German pastor will naturally look upon this movement as a raid on his own people. He will resent it, frictions and animosities will ensue, and we all know what the consequences will be. Those who do not, may study the history of our English mission in Cincinnati.

What we need, is men who will *from choice* introduce English evening services in the German congregations of our large cities. To effect this end, it is proposed to train future ministers in a college with a special course of studies so arranged as to enable them to master both languages, and after their college graduation to send them to English Theological Seminaries. Young ministers so trained will speak both languages correctly and fluently. They will be in elbow-touch and sympathy with both the German and the English ministry. They will hold their young people during their transition period, will make them acquainted and familiar with the English Reformed Church, and so influence them that by the time they want purely English services, they will join no other but Reformed English Churches.

The more such German ministers we have—and we hope to obtain them by carrying on German-English Education—the sooner we may hope for a cordial co-operation of the German and the English sections of our beloved Church and—for a full representation of our English Reformed Church in the large cities of the United States.

H. J. R.

BUDDHISM IN A NUT-SHELL.

IF the heart of the ancient Japanese longed after the solution of the questions, Whence? Whither? Why? If it yearned for religious truth, as the hearts of all men doubtless do, it must have been ready to welcome something more certain, tangible and dogmatic than the bland emptiness of Shinto.

Buddhism came to touch the heart, to fire the imagination, to feed the intellect, to offer a code of lofty morals, to point out a pure life through self-denial, to awe the ignorant and to terrify the doubting. A well-fed and clothed Anglo-Saxon, to whom conscious existence seems the very rapture of joy, and whose soul yearns for an eternity of life, may not understand how a human soul could ever long for utter absorption of being and personality, even in God, much less for total annihilation.

But, among the Asiatic poor, where ceaseless drudgery is often the lot of life, where a vegetable diet keeps the vital force low, where the tax-gatherer is the chief representative of government, where the earthquake and the typhoon are so frequent and dreadful, and where the forces of nature are feared as malignant intelligences, life does not wear such charms as to lead the human soul to long for an eternity of it. No normal Japanese would thrill when he heard the unexplained announcement, "The gift of God is eternal life," or "Whosoever believeth in me, though he were dead, yet shall he live." Such words would be painful to him, announcing only a fateful fact. To him life is to be dreaded; not because death lies at the end of it, but because birth and life again follow death, and both are links in an almost endless chain. Herein lies the power of Buddhist preaching: "Believe in the true doctrine, and live the true believer's life," says the bonze, "and you will be born again into higher states of existence, thence into higher and higher heavens, until from paradise you rise as a purified and saintly soul, to be absorbed in the bosom of holy Buddha. Reject the truth, or believe false doctrine (*e. g.* Christianity), and you will be born again thousands of times, only to suffer sickness and pain and grief, to die or be killed a thousand times, and finally, to sink into lower and lower hells before you can regain the opportunity to rise higher." This is really the popular form of Shaka's doctrine of metempsychosis. The popular Buddhism of Japan, at least, is not the bare scheme of philosophy which foreign writers seem to think it is. It is a genuine religion in its hold on man. It is a vinculum that binds him to the gods of his fathers. This form of Buddhism commends itself to both the Japanese sage and the ignorant boor, to whom thought is misery, by reason of its definiteness, its morals, its rewards and its punishments.

Buddhism has a cosmogony and a theory of both the microcosm and the macrocosm. It has fully as much, if not more, "science" in it than our mediæval theologians found in the Bible. Its high intellectuality made noble souls yearn to win its secrets, and to attain the conquest over their lusts and passions by knowledge.

Among the various sects of Buddhism,* however, the understanding of the doctrine of Nirvana varies greatly. Some believe in the total nonentity of the human soul, the utter annihilation of consciousness; while others, on the contrary, hold that, as part of the divine whole, the human soul enjoys a measure of conscious personality.—*Griffis' Mikado's Empire.*

* In Buddhism there are seven principal sects, and twenty-one irregular ones. It has three distinguishing characteristics—Atheism, Metempsychosis (transmigration of souls) and Absence of Caste. It teaches that woman has no soul, and consequently can never reach Nirvana, unless in the transmigration of souls she should be born a man.—ED.

NOTES FROM THE FIELD.

BY REV. D. B. SCHNEDER.

June.

—The month of June is a month of meetings, mission meetings, meetings of school faculties, school trustees, evangelistic committee meetings, farewell meetings, etc.

—The annual mission meeting was held on June 15th. Dr. Moore is the esteemed president of the mission. As usual all the members of the mission read personal reports of their labors during the year.

—As a mission we feel that we are growing—growing in numbers, for during the year three good missionaries have been added to our force. Rev. and Mrs. S. S. Snyder, and Miss Lena Zurfluh; growing in the range and complexity of our work; growing in experience and in knowledge of the people whose salvation we seek; growing also, we believe, in grace and efficiency as missionaries.

—Eleven young men and five young ladies graduate from our schools this year. In the Tohoku Gakuin six theological students graduate, namely: Messrs. K. Hagiwara, who was supported by the Missionary Society, Boehm's Church, Pa.; C. Nakamura, supported by the Missionary Society, Lewisburg, Pa.; S. Kawai, supported by Zwinglian Society, First Reformed Church, Spring City, Pa.; Ichiro Miura, supported by the Sisterhood of Martha and Mary, and the Brotherhood of Andrew and Philip, of Zion's Reformed Church, Chambersburg, Pa.; K. Shibata, supported by Young People's Missionary Society, Alexandria, Pa.; K. Suto, supported by Young People's Society C. E., Columbiana, Ohio. Of the five graduates from the collegiate course, certainly three, possibly five, will enter the theological department.

—The Girls' School graduates are the following: Miss Daisan Hirso, supported by the Woman's Missionary Society, Beaver Creek Congregation, Alpha, Ohio; Miss Setru Kyoden, supported by the Christian Endeavor Society, of Grace Reformed Church, Philadelphia, Pa.; Miss Seki Takenouchi, supported by Miss Sarah A. Reynolds, Chambersburg, Pa.; Miss Taka Tabata, supported by the Ladies' Missionary Society, Pittsburg, Pa. The friends, who so kindly helped these various beneficiaries, may well have the consciousness now of having done good. They have raised up living epistles to these people, and God will bless their deed.

—The death of Mr. Kaneko was sad news to us. On the morning of May 16th, we received from Mr. Sato, who was Mr. Kaneko's companion in America, and who is now teacher and newspaper-writer in Tokyo, a telegram saying, "*Kaneko Shinda*" (Kaneko has died). We had known that he was in poor health; yet we were startled and sorrow-stricken. He had been a dear friend to some of us, and all of us expected him to be a great help to us in the work here. Later came a postal card which he dictated while in the hospital, in which he said he had consumption, but that he enjoyed the utmost care at the hands of kind friends; he still expressed a wavering hope of getting back to his beloved native land. On the 23d of June, at the time of the baccalaureate sermon to the graduates of the Tohoku Gakuin, a portrait of Mr. Kaneko was

placed in the chapel, and touching references were made to him, both by Dr. Moore in his sermon, and by Rev. Oshikawa.

—The commencement of the Tohoku Gakuin took place on Friday, the 28th, and that of the Girls' School, on Saturday, the 29th of June.

—The young Church of Japan already has her share of troubles. The pastor of the Sendai Church is a faithful pastor and a fairly good preacher for the ordinary class of people. But the students, of whom there are now many in the congregation, are not satisfied, and want a change. Hence there is trouble. The Church has now raised 1,000 *yen* towards a new building.

JAPANESE PREACHERS.

THE secret of the power wielded by these men is not so much in special oratorical gifts as in the new life and exalted purpose with which the religion of Christ has filled them. The difference in the spirit with which our graduates leave the Doshisha from that which characterizes the average graduate of the government schools has already attracted wide attention and comment. An official of the educational department, not friendly to Christianity, once attended our commencement with the thought of remaining through only a small part of the exercises; but he was so attracted and impressed by the earnest spirit of the graduates, as manifested in their speeches, that, as he told the officer in question the next day, he broke an official engagement, and stayed through to the end. It is this earnestness of purpose, this high ideal of life, which has seized upon the attention of their countrymen wherever these men have gone, and has made them prophets of God, preachers of righteousness to them.

Take a recent example. In September, 1890, Mr. J. Takenouchi went to Miyadzu to take up work there which had been begun by a student in the preceding summer vacation. This was at the time when the anti-foreign reaction was strong, and the liberal theological movement at its zenith, though neither of these movements was felt so much there as in some other cities. This young man worked so quietly and successfully that, in April of the following year, twenty-five persons, adults, made a public confession of Christ, and united in forming a church. Among these were four men and their wives. The principal of a large primary school, and the leading teacher in the grammar school, and their wives, were among the converts, although both had been threatened with dismissal if they persisted. Notwithstanding the fact that they had families dependent upon them, they did persist, and were thrown out of their positions. Another of the baptized was a woman who had kept a house of ill-repute. She closed this business and sent away the inmates at considerable pecuniary loss. In the following year twenty others were added to this church, including the husband and the daughters of this woman. A family of eight persons has been rescued from this degraded life and brought into the church of Christ. In another such house, in the same city, two daughters have been impelled to leave their homes by the same preaching. I know a country town in which the proprietors of four similar houses have become Christians, and gone into other employments. Such results are the preacher's greatest triumphs.—*An American Missionary in Japan.*

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

MEETING OF THE EXECUTIVE COMMITTEE.

THE Executive Committee of the Board of Home Missions met at Meadville, Pa., on Tuesday evening, July 9th, at 8 o'clock, P. M. All the members of the Committee were present, together with Superintendents Whitmer and Fouse. Meadville is the home of Treasurer Boush, by whose special invitation the Committee met at that place. It is a pleasant place, with a population of nearly eleven thousand. It has two colleges, and a large publishing interest. It is a place of some literary note, and has many very fine residences. As it happened, the weather had cooled many degrees, so that the stay in the little city was a very pleasant one to all the members of the Committee. It was well that the weather had cooled from the intense heat of the week before, as much hard work was before the Committee. It is surprising how the work of the Board is growing with every passing quarter. Four years ago the extension department was nothing—as the General Board at that time had not one cent of extension to operate with, so that no time was devoted to that part of the work. Now, after four years, much of the time at these meetings is taken up with the Extension work. Indeed, the great question that now confronts the Board is—how to do the growing city work with the very limited Extension Fund at its command. The lack of this fund is one of the hindrances of the work. The man, who, Vincent-like, can arouse the Reformed Church to a sense of the importance of this fund, is the man that is demanded at this time in our Church. It is astounding that the importance of this arm of the work has not been more thoroughly appreciated long ago in our Church. When once the Church is thoroughly aroused on this matter, our progress will be much more rapid. Then, too, the Board is getting a hold of the work in a more systematic way, and is enlisting more entirely the sympathy of the whole Church which brings more work, and makes it also more satisfactory to all concerned. At this meeting there were five long sessions. *Thirty-four* items of business came up in the reports of the Superintendents that required the attention of the Board before the roll of missions could be taken up. This took three solid sessions, and in these items was much of the important business of the meeting. There are grave difficulties coming up continually, which need careful action and wise adjustment. There was a time when little notice was taken of the Board—because there was little money at its disposal, and little hope, therefore, of getting any aid from that quarter. But this is all changed now. The Board is beginning to be recognized as of some force in the Church. In consequence of this, there is a disposition to palm off on the Board the weak and worn-out charges, which can hardly get along without a little help. It is surprising how the brethren of the Classes seek to unload their own burdens on the Board. This is one danger to which the Board is exposed. Sometimes our sympathies get the better of our judgment. Then, too, there is a disposition on the part of charges and Classes to come to the Board and ask to be relieved of the apportionments; or, perhaps, be allowed to use the apportionments within their own bounds. The Board has

no more right to exonerate a Classis or charge from paying any part of the missionary apportionments than has any private individual. Neither has a Classis any right, whatever, to exonerate a charge from paying such apportionments.

Some think, or appear to think, that the Board is a kind of a banking institution—having plenty of money at its disposal, and hence they make application for Extension Funds and other loans, with a persistency which shows that they feel sure the Board can help them if they but will. How sorry we are that these people are so greatly mistaken. Would that we could do a little more of a banking business. But there are coming up continually matters that need serious and immediate attention. Such was the case with the Hungarian interest at South Norwalk, Conn., at this meeting of the Committee. These people must have a small church-building or the whole interest will likely be sacrificed. But, there is no money! Money or no money, it must be done. So arrangements had to be made, and were made. These matters are continually coming up, and the Board, with much anxiety, enters upon these sessions to adjust them. F.

MISSION ITEMS.

—While a number of the missions were vacant during the last quarter, the amount voted at the last meeting of the Executive Committee, for the payment of the missionaries, was $8420. The vacant missions have been filled and the next quarter will see a large increase of the sum to be voted to pay the missionaries.

—The following named persons were commissioned at the late meeting of the Executive Committee to the fields named: Lewis F. Krome, to Lisbon, Iowa; F. J. Muehe, to McKeesport, Pa.; Rev. G. A. Dreibelbeis, to Paulding, Ohio; Rev. S. A. Alt, to Holton, Kan.; Rev. J. A. Novinger, to Zion's Mission, Neb.; H. W. Bright, to New Kensington, Pa.; Rev. J. H. Mickley, to Johnstown, Pa.; Rev. James S. Freeman, to Trinity Mission, Akron, Ohio, and Rev. S. H. Seem to Phœnixville, Pa.

—Salem Mission, at Oran, Shelby Co., Ohio, and the Bethel Charge, in Dark Co., Ohio, were both entered upon the roll of the Board as missions, by request of the Miami Classis—the second only for one year at $100, and the first at $200. Rev. Alpheus Iden was commissioned for the Salem mission. These missions will not be under the care of the Board many years, as they assure us that they will soon take care of themselves.

—Upon the recommendation of St. Joseph Classis, Millersburg, Indiana, ten miles east of Goshen, was enrolled as a mission under the care of the Board, with an appropriation of $100. These good people are determined to have a pastor of their own, and so have strained every point to get one. They ask only for $100 for a short time. We confidently expect great things from Millersburg. Rev. J. L. Bretz has been challenged for the new field, and it is hoped that he will take charge of it at an early day.

—At the last meeting of the Board at Columbus, action was taken looking toward the founding of a German-English mission at Buffalo, N. Y. During the quarter the necessary steps were taken, and at the meeting of the Executive Committee the mission was regularly enrolled, and the Lic. J. M. G. Darms,

of Clarence, N. Y., was commissioned to take charge of the work. The mission will be located in South Buffalo. The chapel, costing about $3500, will be erected at once. It will be under the joint control of the General Board and the German Board of the East. Let us hope that this will be the beginning of a great work along the line of German-English effort.

—Our German-English mission in Denver has come to a crisis. The two elements represented by the two languages will not work together. The church when first built, twenty-five years ago, was well located, but it has now gotten into the slums of the city. The Executive Committee has taken action authorizing the church to be sold, and that a purely English congregation be organized, a new location selected and a new church built. This seemed the only way out of the difficulties, and we believe that this will solve the problem. The German interest, if it is to be cared for at all, must stand upon its own basis as a purely German congregation.

—The congregation at Warren, Ohio, through its pastor and consistory, asked the Board to constitute it a mission under the care of the Board with the necessary appropriation. The Eastern Ohio Classis made the same request of the Board. Warren is the county seat of Trumbull Co., Ohio, a city of 9000 people, and the outlook for our new enterprise is a good one. Much as they would like to help the congregation, still it was felt that just for the present the Board could not assume additional responsibilities. The whole matter was deferred until the January meeting. If only the time were at hand when we could take up all these points!

—Rev. Aaron Noll, of the Youngstown, Ohio, mission, appeared before the Board and put in the plea for the purchase of a lot for that mission. Here came up a very important matter; but to solve it the purchase money is needed. To make the mission a success that lot must be purchased. Here again the Church Extension Work comes in and the lack of funds is felt. The matter was settled finally by ordering the purchase of the lot for $4500, and in order to do so the money must be borrowed until the Church comes to the aid of the Board. The lot is a central one, and such as is believed will meet the requirements of the mission. The mission has very fair prospects before it, and this central location will make it still more influential in the community.

—At the last meeting of the Board Rev. Bruce Griffith, of Wichita, resigned the mission at that point, and his resignation was accepted by the Board. Since then he has been prevailed upon to remain. He did so, and at this meeting his resignation was reconsidered, and Bro. Griffith remains the missionary.

—The Maquoketa mission, in Iowa, is much in need of a church building in the town of Maquoketa. This is a pleasantly located and thriving town of 5000 people. We need a church building. The people think they can erect the church if the Board will purchase the lot. At the meeting of the Executive Committee, at Meadville, $500 was voted toward the purchase of the lot. We hope that the people will now go to work and erect that chapel.

—The erection of a chapel for the English mission in Chicago is still regarded of the utmost importance by the Board. The summer months being the time of the least activity in church work, the Board deemed it well to give Rev. Dr. Kendig a leave of absence for two months, during which time he is

to go into the different synods and make an effort to collect the money voted by the Synod for the erection of this building. We hope that the doctor will be eminently successful in his mission; that the people will respond liberally, and that the erection of the chapel can commence in the early autumn season. No local cause can possibly be of more importance than the Chicago building.

—At the annual meeting of the Board Superintendents Shuey and Fouse were directed to go to Sioux City, Iowa; examine into the condition of that mission; if they deem the sale of the property and relocation of the mission necessary, then take steps looking in that direction. They made their report. Both reported in favor of a sale and relocation, provided a reasonable sum can be procured for the property, but this could not be gotten at the present time. That the work will be continued in Sioux City is a fixed fact. The sale and relocation as well as some other matters connected with the mission will be matters to be considered later on. That mission has a better future before it than its past has been. Of that there can be no reasonable doubt. It has been singularly unfortunate heretofore, but we hope for a better future.

—A new mission has been started in South Baltimore to be known as Grace mission. Rev. E. R. Deatrick has been commissioned for the field with an appropriation of $1,000—less whatever amount the mission can pay. This is said to be a very hopeful field. Baltimore is now becoming pretty well supplied with missions.

—An overture came before the Board from Zion's Classis, Potomac Synod, asking for an appropriation of $200 for St. John's charge, and that the charge be enrolled as a mission. As this matter should have been referred to the Bi-Synodic Board first, no action could be taken by the General Board, but the whole matter was referred back to the Bi Synodic Board. The classis and synods should remember that as they have elected these subordinate boards, they must and rightfully consult them on all such matters.

—By request of the Miami Classis the Board took steps looking toward the organization of a new mission at Springfield, Ohio. This mission will be put into operation about September 1, 1895. Brother Horning, the Sunday-school missionary, will be sent there at that time to open up a Sunday-school and do the preliminary work, soon to be followed by a regular missionary. This is a city of 35,000 people and is surrounded by Reformed Churches. It certainly should be a very good opening for a mission of our Church and will also doubtless prove itself to be such.

—The Hungarian work has been growing rapidly in the hands of the Board. Indeed, the calls are more numerous than the Board can answer. At every additional meeting new fields open up and call for renewed effort on the part of the Board and Church. At the Meadville meeting this work claimed a large share of the time and attention of the Committee. The Hungarian brethren of South Norwalk, Conn., need a house of worship. They are not in a condition financially to build, and so the Committee arranged to build them a house of worship. The Boards will donate a loan of some funds, and good friends will doubtless make some donations so as to accomplish the work. Superintendent Whitmer is to oversee the work. It will be a plain, substantial house, such as these people need. We might add here that the people have procured the lot.

—For the work in New York City Rev. B. Duneter has been recommended

and will be brought to this country at as early a date as possible. A young man will also be stationed at Mount Carmel in a very short time. The man for this point must be able to preach both in the Slavic and Hungarian languages.

—At this meeting there came before the Committee a letter strongly urging that work be commenced at once among the Hungarians of Trenton, N. J. At this point are many Hungarians, and as many as one hundred and twenty families belong rightfully to the Reformed Church. The Board could hardly undertake the work, and yet it was felt that work should begin now. The Committee felt that it might depend upon the liberality of the Church to take up this additional point. Rev. Gustave Jarany, who formerly labored in Cleveland, and who had intended to enter the German work, will take charge here. This calls for renewed effort on the part of the Church to help along this additional work. It will be seen that our Church will soon have six of these Hungarian missionaries at work among these dispersed Reformed people. Just six more are greatly needed among the 70,000 people of this nationality, who look to us for the means of grace. A much greater work should be done for these Hungarian brethren than has yet been done. F.

NOTES FROM THE MISSIONS.

—Rev. E. W. Middleton, Tioga Mission, Philadelphia, has made a house-to-house canvass in a community of four blocks square. The Catechism is taught in the Sunday-school. The Christian Endeavor Society is doing well. The lot for the church has not yet been bought.

—It is a matter of rejoicing that the health of Rev. H. H. Sangree, of Steelton, is very much better.

—Rev. O. H. E. Rauch, of Royer's Ford, Pa., uses his own little printing press to give his people necessary facts about finances and services. He is sorely vexed by immersionists who interfere with his people.

—Much time and attention have lately been given to finishing the audience-room of Trinity Church, Altoona, Pa., the work going forward as the money could be raised, so as to avoid increasing the present debt. The ladies are paying for the steel ceiling.

—As was to be expected, the city is rapidly building up around Missionary String's chapel in Philadelphia. The mission is struggling with large interest on mortgages. Many removals and the erasure of unworthy names have shortened the roll, and yet the work is most hopeful.

—Rev. L. D. Steckel, of Lykens, Pa., says he preached on missions the Sunday after his return from Classis, no doubt giving his people the good news that the East Susquehanna Classis will aid the mission in building to the extent of $1000.

—Every wise pastor pays much attention to the children. Rev. W. I. Stewart, of Christ Church, Baltimore, does this in frequent addresses and sermons to them.

—Notwithstanding the hard times, St. Luke's Church, Lancaster, Pa., gave $10 more for benevolence last Classical year than ever before. Nearly 200 pastoral visits were made during the last quarter.

—Dauphin Street Mission, Philadelphia, now has 70 members, a large outside attendance, a Christian Endeavor Society of 60, a Boys' Brigade of 40,

a Sunday-school enrollment of 232, and a prayer-meeting of 60, the whole work being full of rich promise.

—The growth of the mission in Scranton, Pa., depended largely on building the permanent chapel, and this tremendous work is now almost done (except paying for it). The opening will be in July. Missionary Stubblebine will take no vacation. His appeals to the Church at large brought in less than $200. His few people subscribed nearly $2000 toward the $7000. A loan of 3500 from the Wyoming Classis enabled them to go forward. The congregation is united and active, and the prospect for increase of membership is good. There is a section of Scranton where there is no service of any kind, and there Rev. Stubblebine proposes to open a Sunday-school.

—After the Easter confirmation Rev. A. S. Weber, of Baltimore, at once organized another class of catechumens (13), half of whom were from other than Reformed families. There is a marked improvement in the attendance at service. From fifty to eighty are at the midweek service. These poor people are really liberal, but greatly limited at present by want of work.

—The reports of this quarter (April, May, June) already note the effect of the warm weather on the attendance.

—Another noteworthy thing reported is the large number of dismissions and erasures owing to the unusually large number of removals caused by loss of work during the hard times.

—Bethel Mission, Philadelphia, has had the misfortune to have a bad corner wall in its building. So dangerous did the defect become that to avoid serious accident the wall had to be rebuilt at a cost of several hundred dollars. Rev. Delaney reports a large outside attendance. The spiritual condition of the mission is healthy, but for want of work many of the people are very poor.

—In some cases where congregations depend almost entirely on public works, great distress has prevailed, and may continue to prevail until there is a revival of business. For example, at Duncannon and Marysville, Pa., our people are not able to meet the subscriptions to pastor's salary. At present the joint-consistory falls short about $100, and the case calls for special help.

—The church at Roanoke, Va., is now finished, costing $3700, all paid but a trifle. However, now the miners' strike on the Norfolk and Western Railroad has seriously affected the city, shortening the time of a large number of workmen and causing many removals. But pastor Reiter adds: "We have our church, a united people and good standing in the town—these are the bright features."

—The mission in Thomasville, N. C., a little railroad town, was made necessary by the gathering there of our Reformed people from the neighboring congregations. Building the church is now the absorbing interest. The building is now under roof, and service will soon be held in the lecture-room. Here the Board loaned a Church-building Fund; otherwise the church could not have been built.

—St. John's, Philadelphia, is raising $1000 on their oppressive debt. Pastor Apple reports more regular attendance and a corresponding activity. All feel encouraged.

—In June Rev. W. H. Sangree, while in Philadelphia, called on Mr. H. H. Houston, a wealthy and generous railroad man, and promptly received his check for $50 for Fourth Church, Harrisburg. That night Mr. Houston died. A friend of his thinks that this was probably Mr. Houston's last giving to benevolence. He was a lovely man.

W.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of our treasury for the month of June were $2,898.87. This is a handsome advance upon the June of last year, and goes far to balance the deficiency of the last two or three months. The finances of the Board are at the present in a healthy condition, and if the Church will continue its liberality we will be able to move comfortably forward. It is an especial cause of thankfulness that while other Boards are oppressed by insufficient means, ours has been relieved from embarrassment.

—Our work in Japan suffered somewhat for the time being, in consequence of the excitement and demoralization caused by the war. While upon the whole, the effect of the war upon Christianity is beneficial, in that it has in a general way broken down prejudice and secured toleration, and, indeed, favor in high places, yet in the midst of the excitement the public mind was diverted, and turned to the conflict. These causes have produced a falling off of attendance upon our Tohoku Gakuin. In strange contrast with this, our advices inform us that there is an increased attendance upon Christian services.

—The great Christian activity displayed during the war in works of charity and mercy, in ministering to the sick and wounded, in providing for their relief and comfort, has produced a most decided and favorable effect. While the Red Cross organizations include a large percentage of non-Christians, yet their large works of charity and help to the suffering are impressing the people that the underlying motive impulse comes not from their old religion, but from Christianity. And the effect is, to commend it to their favorable thought, despite their prejudices. They cannot ignore what their eyes see. They are coming to know Christianity by its fruit. These things are working like leaven in the minds of many who else would discard the challenge, and they are powerless to cast the influence aside.

—Unhappily, though peace has been declared between Japan and China, yet the excitement and demoralization has not passed away. The revision of the treaties with the Western powers had gone far to allay the anti-foreign feeling. But now another cause of disquietude has arisen. The interference of some of the Western nations with the terms of the treaty of peace with China, and despoiling the Japanese of much of the fruit of their conquest have awakened bitter feelings. The course of Russia, especially, is grievous to them. Unfortunately, the Japanese are not making the interference a purely politica matter. Many of them, at least, are including Christianity in their hostile feelings. They, without discriminating as to the different forms of Christianity, regard Russia as a Christian nation, and extend their bitter feeling to its religion as well as to its political policy. In a word, they hold Christianity as involved in the responsibility for the wrong inflicted on them.

—Another cause of continued unrest and excitement is the conflict now going on in Formosa. China had ceded that large island to Japan. The

inhabitants, however, resisted the occupation by the Japanese, and it became necessary to dispatch strong naval and land forces to subdue them. The "Black Flags," a portion of the inhabitants whom China was never successful in subduing, who occupy the mountainous part of the island, and are a lawless banditti, but withal a warlike and brave people, are giving the Japanese much trouble, and their subjection to law and order will doubtless cost much blood and treasure. While these causes of excitement and demoralization exist, there will be a strong disposition to neglect religion. It is greatly to be desired that quiet and order should be restored in the Empire. Then may we expect that the advantages gained by Christianity will, with God's blessing, bring forth precious fruit.

—At the present time our schools are in vacation. The seashore being but a few miles from Sendai, the ladies in the Girls' School, accompanied by some of the scholars who remain during vacation, spend a portion of their time there for recreation. We learn that Miss Hollowell is there, and availing herself of the opportunity, is gathering a fresh supply of those beautiful sea-weeds, which she will press, mount on rice paper, and send to the Secretary of the Board. It will be interesting to the friends of our cause to learn, that this is one of the expedients resorted to for works of charity. The ladies of our mission have rented a house in which a number of the poor and friendless are gathered, and where they are provided for and kept. The desire is to secure a fund to purchase a Japanese house for this charitable purpose. And the sale of these sea-weeds is one of the expedients adopted to secure this fund. Between one and two hundred *yen* have been secured, and it is desired to increase the sum to an amount sufficient to purchase the desired house. When we receive these sea-weeds, we will announce the fact, and trust that many will desire to patronize the charitable undertaking by purchasing them.

—We have not yet received the names of the scholars in our Girls' School, who graduated this summer. No doubt, some of them are of the beneficiaries supported in this country. As some pass through and leave, others are entering, so that friends of our work will still have the opportunity to support and educate poor Japanese girls to a Christian womanhood. We have the names and photographs of one or two now, for whom we would be glad to find patrons. We will be happy to correspond with any one on the subject. The cost is $60 a year, payable semi-annually in advance.

—The Almshouse One-Cent Fund is slowly accumulating. Slower, indeed, of late, than we had hoped it would. But when our friends learn how near it is to completion, we hope but little time will elapse before the $1,000 will be reached.

—The amount now in hand is $914.80, leaving only $85.20, yet to be raised. We bespeak the liberal attention of interested friends, and ask for contributions, large or small. When completed, the provision will be made for the continuous support of a student for the ministry in our Tohoku Gakuin, one after another, indefinitely. Who would not have a share in so blessed a work? Remit to the Secretary.

—We have been engaged, by direction of the Board, in writing out a historical sketch of our foreign work from its beginning. We have but com-

pleted it, and are now arranging for its publication. We trust it will be found interesting, as it gives the progress of our work in consecutive order. It is the desire of the Board that it be circulated throughout the Church, hoping that a regular account of the work will awaken an interest in many, who hitherto have been indifferent. It will make a booklet of some seventy pages.

—Rev. D. B. Schneder tells us in the report of the Tohoku Gakuin, up to May 31, 1895, that there are on the roll, 141. This is a small decrease from the year preceding. Of these, 25 are in the theological department, of whom 6 are seniors, 6 middlers, and 13 juniors. In the collegiate and preparatory classes there are 116, of whom 61 are Christians, whilst most of the rest are either pronounced seekers, or are favorably inclined to the truth. There have been two baptisms during the year.

—The theological students are nearly all engaged in active work. Some of them preach regularly, others as occasion presents itself. Many of them teach in Sunday-schools. Two of them have become specially interested in the poor, and in order to have greater influence upon them, they live among them, share many of their hardships, and have become guiding and guardian spirits to many of these poor wretches.

—Rev. W. E. Hoy has accomplished his first itinerary in visiting the classes and churches in the interest of our foreign work. He was engaged in this tour from March 21st to June 30th. The 1st of August he will commence another itinerary, which will include all the District Synods, East and West, and will engage him until about the beginning of November. He has been cordially received wherever he has gone, and impressed the Church as well with the earnestness of his spirit, as of the success and hopefulness of our work. He has been untiring in his labors and travels, and of the beneficial effects of his work, there is no longer any doubt.

—Mr. Noss is expected back from Germany some time in August. It is expected that he will sail for Japan some time this fall. The death of Mr. Kaneko makes his presence in Sendai more urgent than ever.

—The season for observing the Harvest Home Festival is drawing near. In view of the fact that the summer months are the lightest in our receipts, we earnestly suggest that our pastors make this an occasion for offerings of our foreign work. They can apply the contributions to their apportionments. It is eminently befitting that we should appropriate a portion of the bountiful increase God is bestowing upon our labors, to the spiritual help of those who are without hope and without God in the world.

—By reference to the "Notes from the Field," on another page, the names of the graduates of this summer, of both the Tohoku Gakuin and the Girls' School, the names of those beneficiaries, who had American patrons, will be found. We congratulate these charitable patrons for the kind offices they have extended to those worthy Japanese young Christians, while we express to them our most hearty thanks. They have "cast their bread upon the waters, and it will return to them after many days." We have still other needy scholars coming on, and should any of them desire to continue their good work in the Master's service, in educating and supporting others, the Secretary will be happy to hear from them.

—To the Christian, the chief questions of the future turn on the fate of Buddhism and the prospects of Christianity. Can Buddhism retain its hold upon the people amid the inevitable enlightenment? It is admitted to be one of the purest of false systems; its ethical code almost identical with our Decalogue. Guatama, the originator, appears to have been a man of rare disinterestedness and purity of character, contrasting strangely with the lascivious grossness of Mohammed. But the whole philosophy of Buddhism is an impracticable dream, futile and ineffectual. It lays no strong and cheering hold upon the hopes of the life to come. It lacks inspiration and high prompting, affording no mark for the prize of his high calling in Christ Jesus! which quickened Paul to all endurance and all effort, revealing no eternal weight of glory! no fellowship with God here or hereafter, no eternal career of culture and growth and delightful activity; no joy of eternal love, but instead of these a mere endless dream, in which all sin will be bleached out of the soul, but with it all thought, feeling, and moral quality. It gives no impulse, and lacks moral power. It does not corrupt, but it leaves all the natural corruption of the heart to go unchecked, which in the end leads to much the same result.

—Rev. Mr. Loomis, the Agent of the American Bible Society in Japan, reports that in his visits among the soldiers in the hospitals he finds not only Japanese, but Chinese. These Chinese come from widely different parts of the empire, and they are much impressed by the practical demonstration of the blessings which flow from Christianity. On asking a Chinese colonel at Hiroshima what he thought of Christianity, and if he understood the significance of the red cross that was on the sleeve of every patient, the colonel replied that he knew that it was the teachings of Christ that made people kind to their enemies. This Christian work for the soldiers will permeate every part of Japan and many parts of China. On February 24, three more Japanese chaplains started for "the front," making five in all. Permission has not yet been received for foreigners to go as chaplains, but the matter is under advisement.

—Reference ought to be made to the attitude of the Emperor toward the war. The subject is little dwelt upon by the home papers, perhaps because it is not understood; but it is a fact, nevertheless, which makes him a great exception among Eastern monarchs. Soon after the war opened he removed his court from the luxuries of his Tokyo palace to Hiroshima, in West Japan, that he might be nearer the seat of war and able to encourage the troops as they embarked for the war, and also to oversee the return of the wounded and prisoners. There, in plain, temporary quarters, he has remained, taking a deep interest in everything that concerned the war. He often goes through the hospitals, and sends the band to play for the invalids. Only a few days since he was found walking in his garden in the clothes of an ordinary soldier that he might, he said, more fully appreciate the condition of his soldiers at the front. Such action on the part of an emperor may not seem strange to those who are accustomed to think of the sympathy of a Lincoln or a Washington; but if one thinks of the usual luxury of an Eastern court, and how unnatural such conduct is on the part of an Eastern monarch, it will be easier to conceive the high place that his Imperial Majesty, Mutsu Hito, is winning in the hearts of his people by the sympathy and love that he is showing, and one can better understand what an inspiration he is to the entire army.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to

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FROM THE SOCIETIES.

W. M. S. SCHUYLKILL CLASSIS. (*Condensed from Report of Miss E. E. Zerbey, in Parish Helper*).—The annual meeting was held in Trinity Church, Shenandoah, Pa., June 13. 37 delegates were in attendance, representing 19 congregations. The meeting opened with devotional exercises, conducted by the President, Mrs. S. E. P. Mosser. Reports of delegates were received, and were full of cheer and hope. The interesting report of the Corresponding Secretary showed much accomplished, and an encouraging prospect of future growth. Of 50 congregations in the Classis, 23 have missionary societies, 6 have bands, and 24 report no organization. 23 congregations have formed either bands ot societies since the organization of this classical society in 1887. The Treasurer reported $733.00 as the receipts of the past year. The next quarterly meeting will be held in St. Mark's Church, Cressona.

Delegates to Syn. Miss. Soc. to meet at Easton in October: *Primariæ:* Miss Emma E. Zerbey, Pottsville; Mrs. S. A. Leinbach and Miss Jeanette Althouse, Reading; Miss Ida Keyser, Mahanoy City. *Secundæ:* Miss Sarah Dechant, Reading; Mrs. G. W. Gerhard, Hamburg; Mrs. H. R. Snyder, Frackville; Mrs. F. B. Hahn, Reading.

Resolution adopted: "Inasmuch as Schuylkill Classis has divided, it becomes necessary that the W. M. S. of the Schuylkill Classis also divide; *Therefore, Resolved*, That we, as a society, do this day by mutual consent divide into two bodies, named the Women's Missionary Society of Schuylkill Classis, and the name of the other society to be inserted at a future time. The boundaries of the respective classical societies to remain the same as the boundaries of the Classis."

The society greatly regretted to give up its first president, Mrs. Mosser, who has labored faithfully in that capacity for eight years. For the coming year, the officers elect are: *President*, Miss Emma E. Zerbey, Pottsville; *Vice-President*, Mrs. H. R. Snyder, Frackville; *Cor. Secretary*, Miss Ida Keyser, Mahanoy City; *Rec. Secretary*, Miss Flora Bower, Frackville; *Treasurer*, Miss M. Dohner, Schuylkill Haven; *Ex. Com.*, Mrs. A. R. Batholomew, Pottsville; Mrs. Clara Kauffman, Leesport; Miss Jeanette Althouse, Reading; Mrs. G. W. Gerhard, Hamburg; Mrs. F. B. Hahn, Reading; Miss Mina Bartlette, Cressona; Mrs. E. S. Bromer, Orwigsburg.

A public meeting was held at 2 P. M., at which Mrs. S. A. Leinbach read an essay, and Miss Yoshida Misao gave a talk on the people of Japan. The ladies who will constitute the new society agreed to meet in St. Paul's Church, Reading, on the last Thursday in June, for the purpose of organization.

Missionary Society of Trinity Reformed Church, Pottsville, Pa.—From the report of Miss E. E. Zerbey, as Secretary, given in the *Parish Helper*, we learn that this society was organized eight years ago, in the same year with the W. M. S. of Schuylkill Classis. Since that time, it has raised $1,088.94, of which $452,34 has been contributed to the Japan mission, and $459.55 for Home Missions, especially in the far north and west. A part has also been given to help establish a Hungarian mission. Since the last annual report, the amount raised has been $120.57, part of which has been expended for the support of a student in the Girls' School at Sendai. This society, like all others, has to deplore the lack of zeal for the extension of Christ's kingdom on the

part of many members of the Church; yet on the whole, it gratefully records its testimony to the growth of missionary spirit, and speaks with just commendation of those mission churches, themselves receiving help from the Board, in which yearly collections are made for those less fortunate. There may be those who question the propriety of this course; to such, we would commend the following incident, gleaned from a reliable source:

"Some years ago, a church near one of our large cities was deeply in debt, and they finally voted to give nothing away, but to devote everything, from every source, to the payment of their debt. But this plan was a failure. Then they began again to give freely to benevolent work, and soon their debt was paid."

EIGHTEEN BEAUTIFUL SUMMERS.

The Eighteenth Annual Report of the Children's Country Week Association of Philadelphia is a charming booklet, charmingly illustrated with photogravures of happy young faces amid rural surroundings. A Philadelphia woman, far away in the beautiful Cumberland Valley, has lingered long and lovingly over its pages, glad and proud that the women of her native city should have so nobly instituted and so faithfully and wisely carried on such an enterprise.

The booklet recalls not a few personal recollections. Familiar names—some of them associated with school days—are among those of the workers and contributors recorded in its pages. It brings up the kind, thoughtful face of Mrs. Mary E. Mumford; it recalls a summer day of several years ago, when the editor of this corner of the MISSIONARY GUARDIAN, as a newspaper correspondent, enjoyed the pleasant privilege of accompanying a car-load of the "outward bound," to Elwyn, Kennett Square, etc., and of returning to the city with the home-comers, under the faithful care of Miss Anna Howerth. Certain scenes of girlhood are conjured up by the name of the gentle poetess, Eliza Sproat, now Mrs. Turner, and the originator of this noble poem in action, this "story without an end," of which every summer is a new canto, unfolding new episodes of beauty and good. And neither last nor least, is the pleasure of finding among prominent names that of our Reformed sister, Mrs. Dotterer, active in all missionary spheres, who wrote this interesting report, and from whose kind hand it has come to us.

The charity that seeks out the helpless little dwellers of the close courts and alleys of the city, and gives them for one happy week the "key of the woods and fields," that brings them where some thought of God in Nature may reach their little hearts before a sinful world has closed them against such blessed influences, that affords them glimpses of a pure, simple, healthy home-life, as an incentive to better living on their own part,—such a charity is truly worthy of the followers of that Saviour who so tenderly loved both the natural world and the little children.

But it appeals to every human heart. Not only Christians of all names, but many Jews, are among its liberal supporters. There are no pledges, no subscription lists. Like the "quality of mercy," the support of the Association "is not strained." All summer long, there droppeth a gentle rain of contributions, large and small, and the work is never allowed to stop till the Fall days come.

Our readers will not deem it out of place, we trust, if for once on these pages, devoted to the sacred work of promoting the spread of the gospel of

Jesus Christ, we pause to give all too brief praise to this work, done in His spirit, to greet its promoters and to wish them the joy of continuing the same noble enterprise with the same success, for many more happy summers.

AN APPEAL TO WOMAN.

Cast thy bread upon the waters: for thou shalt find it after many days.—ECCL. XI: 1.

ANOTHER year has rolled into eternity since the women of the Reformed Church of the Eastern Synod sent out their last appeal, and with the year many souls have passed away to enter upon their final reward. Who can tell how many have been saved from spiritual starvation by bread cast in faith upon the waters; or how many have lain down to die without the knowledge of Jesus, just because some of us have neglected our privileges; or have closed our ears to the parting words of our Saviour: "Go ye therefore and make disciples of all nations."

During the past year Christ has continued to inspire His church with missionary zeal. Much has been done; but more, much more, remains undone. We appeal to you again, therefore, mothers and daughters of the Reformed Church, to join hands in helping to send the gospel to those who are yet without its blessed influence. Will you who have bread enough and to spare, withhold the needed food from those who are perishing from spiritual destitution? Will you delay because you can see no immediate results? Have you not read in our church papers, how Japan has come to learn through the recent Corean war, that Christianity develops the bravest soldiers, and the most virtuous citizens, how therefore this growing nation is opening its heart to Christ, and how its people are now earnestly crying: "Come over and help us!"

Again, in the western part of our own great land, cities are rapidly springing into existence. Thither your sons and your brothers are turning their footsteps. Large opportunities for the development of the Church are presenting themselves in these centres of civilization. Our Home Mission Board and missionaries are calling us to fall in line and move forward. They need our sympathies, our interest, our prayers and our self-sacrificing contributions, in order to plant our dear Reformed Church in this home field.

Mothers and sisters, will not each one of you endeavor to spread this missionary zeal by connecting yourself with a missionary society; or if there be none in your congregation, by getting your pastor's consent and organizing one? You may think you can do missionary work without a society; perhaps you can; but the fact is, you will not be likely to do it without systematic organization. The missionary spirit in order to thrive needs the inspiration of the *social principle*, and the strength of *united effort*. Christ recognized this principle when He sent out the apostles, and the Church everywhere is gradually learning to appreciate the importance of organization for the accomplishment of mission work.

To-day we need not search for a field of labor. The Girls' School at Sendai is now dependent upon us for its success. There we have the privilege of teaching the young women of Japan the truths of Christianity; so that they may grow into a pure and virtuous womanhood. It is woman who always has been, and always will be the home-maker of the world; and in the establish-

ment of their own Christian homes these Japanese women will thus become the very best missionaries of the cross; for the Christian home is the foundation of all social order.

To know the particular and pressing needs of this year's work, we need to read the pages of the MISSIONARY GUARDIAN and *The Woman's Journal.* These magazines are continually calling for more readers. They both need our subscription support; but the deeper truth is that *we* need the missionary spirit they inspire. God is giving us a privilege in this the dawn of the twentieth century, which he has given to the women of no previous century. The Jews failed to recognize their privilege in Christ's day, and it was taken from them and given to the Gentiles. Shall we fail in *our* apprehension of Christ and the work of His Church? We beseech you, therefore, in the name of the earnest, zealous Christian women of our beloved Zion, to join with us in this mission work. Think seriously, read carefully, pray trustfully, and as you go to God in faith, He will open your eyes to these spiritual opportunities. Let us stand united in our labors, never thinking of the sacrifice it may cost, never casting our eyes forward to the joy of a *future* reward; for the deepest joy of mission work lies not outside, neither behind nor before, *but in the work itself.*

MRS. C. H. STEIN, Annville, Pa.
MRS. MARY E. WHITMORE, Mifflinburg, Pa.
MISS EMMA E. ZERBEY, Pottsville, Pa.
Publishing Committee.

WOMAN'S WORK IN MISSIONS.

A Practical Talk to the W. M. S. of Lehigh Classis, by Miss A. M. Kieffer.

THE great call to help in teaching the Gospel comes to all. Christ's command, "Go ye into all the world and preach the Gospel to every creature," has come down through the ages to us, and with it those beautiful words: "If ye love me, keep my commandments." Spoken to His disciples, those commands are binding to all. Here we have all we need to inspire us with love and zeal for the work to which we, as followers of Christ, are called; and did we but think oftener and more seriously of these commands we would consider it not a duty, but a sacred privilege to do all we can in carrying forward this great work of the Master.

Woman's duty is not greater than that of others—it is simply to do all in her power to advance Christ's Kingdom at home and in foreign lands, and this is an obligation resting on all; but such is the condition of things at present, and such the position of woman in the home, society and church that her opportunities and hence her obligations are very great. Do we fully appreciate our privileges and labor to improve our opportunities in relation to mission work? Are we doing all in our power to advance His kingdom?

Women's work in missions is first of all in the home. There she has it in her power to infuse the missionary spirit into the home life, to influence the husband, brothers and children to greater activity, and to lead them to value more highly their privileges and opportunities to engage in this work. If such were always her aim and purpose, who can estimate the results? As the guardians and educators of the children, the mothers and sisters are preparing the workers of the future, and this is a responsibility of which they are too often

unmindful. A leader of a mission band having missed the children of a certain family from the regular meetings, called to inquire the cause of the absence. Excuse after excuse was given, none very satisfactory, when finally the mother said: "Well, the truth is, I haven't the spirit of misssions; I was not trained to it when I was young." Could she have given a stronger reason for sending her children where they would be instructed and taught to love the missionary work? Those children did not come to the band; it would have been a matter of great surprise if they had, with such influence at home. We think we hear them in future years saying: "We don't believe in missions; we haven't the spirit of missions;" and thus they lose the opportunity to work for the Master, all because they were not trained to it in chilhood. Is not this a serious thought for all? Send your children to the Mission Band, and when they come home help and encourage them; they need it, and you are doing a grand work for future generations.

How can the women infuse the missionary spirit into the home life if they are not themselves educated in these matters? Hence the need of missionary literature in the home. Why should we not be well informed as to the missionary interests of our church, with so much valuable literature at hand, in addition to THE MISSIONARY GUARDIAN, *Woman's Journal* and *Japan Evangelist*, some of which should find their way into every home? Then the young people would become familiar with the missionaries and their work and would come to feel a personal interest in all pertaining to it. This most important matter is often neglected, and the mothers and sisters place a higher estimate on books and papers of less value and find no place for the missionary magazines in the homes.

Another important field in which woman can labor is the missionary band work. As kindergarten work and the teaching of the primary schools are now best accomplished by woman, so in this department of church work she has been found most successful. The benefits to be derived from this work in the future cannot be over-estimated. Collect the children, meet them every two weeks or every month; instruct them on missionary subjects; let them feel that their work, their prayers and their offerings are needed to help on the great work of the Master; then will they be educated to it, and not like the mother who "hadn't the spirit of missions." This is a good work for the young ladies of the Church to be engaged in, and one which cannot fail to be a valuable assistance to every pastor.

In addition to the work in the home and mission bands, it is woman's duty to interest as far as possible every other woman; hence the need of the Woman's Missionary Society in every congregation. In order to accomplish more, and to better promote the missionary interest of our church, the women have organized into classical and synodical societies. . . . The society in Lehigh Classis was organized in September, 1893. Although one of the last organized, we trust it will not be the least, but that the women throughout this Classis will prove that they are capable of carrying on the work along with the women of other parts of the Church.

We feel greatly encouraged at this second annual meeting, and trust that the work now well begun may grow stronger and stronger, and that with the blessing of God upon us we may accomplish much more for the Master.

HOW CAN WE HAVE EFFICIENT MISSION BANDS?

MISS SUE WILLIARD

(Read before the W. M. S. of Westmoreland Classis, May 2, 1895).

Pharaoh's daughter took him up and nourished him for her own son.—ACTS vii: 21.

"THE children of to-day are the workers of to-morrow; to love, nurse, train and develop the children is the duty and privilege of the Church."

The children are the hope of the future:

"A dreary place would be this world,
Were there no children in it,
The song of life would lose its mirth;
Were there no children to begin it."

The first thing to be done is to organize. Have the pastor make an announcement for the children to meet at a certain time. Let some woman who is filled with missionary zeal, and a love for children, be chosen to talk to them. If she understands—*knows* children—she will be tactful and not weary them by a long, dry talk, but she will be bright, pleasant and *brief*. She can show the children how different are *their* lives from the lives of the heathen children. Then ask them if they would like to help send the gospel to those poor children. Have another meeting and complete the organization, draft rules, etc. Explain to them the necessity of having system and all such matters. Insist on having order, but be gentle and kind.

The *growth* and *efficiency* of the band depends much, very much on the leader. Some one says, "As the teacher, so the school;" and another says, "The teacher *is* the school." So we say, the leader *is* the band. The *model* leader loves God and children; she *believes* in *missions* and in God's Word. She knows that she does the Lord's business, and is *not easily* discouraged. Melinda Rankin once said: "The word discouragement is not found in the dictionary of the kingdom of Heaven. Never let yourself use this word." The model leader is prompt, and plans for each meeting. She is wide-awake, and alert for items of interest and information. I think there is much in making the exercises bright and full of interest, and also in giving each member something to do, so that he feels as if he had a part in it. Maps are a great help; children delight to look up the places they have heard about. Curios too are useful at the meetings, for what child does not like to see "all about things," so to speak?

Encourage the little ones to *earn* and *save* their pennies rather than beg them. There are many ways by which they can do this. The girls can make little articles and sell them; boys can find numbers of things to do at home and for others, etc.

Most important, teach the children that the dear Saviour was a missionary, and that He wants each little boy and girl to be interested in missionary work. Lastly, *pray much* for your band; never go to a meeting without having a talk with Jesus. Teach the children to pray, it is so much easier for them to learn when they are young.

"ALAS, OUR BROTHER!"

While the Reformed Church, in the death of Rev. U. C. Heilman, lately of Greencastle, Pa., has suffered the loss of a devoted and useful pastor, Reformed women particularly have to mourn the departure of a faithful friend and promoter of their work for missions. At every society meeting where it was possible for him to be present, his kindling eye betokened his interest in its proceedings, and his practical suggestions were readily and most helpfully afforded. At Lebanon, in 1890, the W. M. S. of General Synod was encouraged not only by his presence and counsel, but by a liberal gift to its treasury. All women who came within the sphere of his generous, brotherly influence feel to-day a deep sense of personal loss, and sympathize intensely with the congregation, bereft of a beloved pastor, and with the stricken wife and family in their sore affliction.

THE CHILDREN'S PAGE.

A Teacher's True Story.

ABOUT seven years ago, a brave lady went to New Mexico as a missionary teacher. In many towns there, nearly all the people are very poor. Their houses are built of mud, or a sun-dried brick, called adobe; they have walls and floors of earth, and the roofs are branches covered with earth. Their beds are wool mattresses, which they pile against the wall in the morning, and spread in a row across the floor at night. On these all the family sleep, old and young; their guests, too, and their dogs and cats; their chickens roost in the same room. Many of these poor families live on beans almost all the year. Yet Miss Dox—that was the teacher's name—found them very cheerful and contented. True, they were often cold and hungry; still they went about their work, when they could get any to do, without complaining. They were not, it must be admitted, very fond of work; perhaps if they had been, they might have enjoyed more comforts; but they took all things alike good-humoredly, beans in abundance or scant rations, work or play.

Into such a town went this dear teacher, and dwelt in a little mud house of her own, with a mud fireplace and oven and mud steps. She visited the poor Mexicans in their homes, made friends with them, ate with them; yes, for months she lived on beans, like the poorest of them. For she thought, "How can I feel for these people unless I live like them, know the taste of their poor food, and learn what it is to be cold and hungry, as they are?" You see, she followed closely the footsteps of Him who "though He was rich, yet for our sake, He became poor,"—that He might feel all our wants, and help us in all our needs.

Well, Miss Dox opened her school. It was a strange one; for the teacher could not even talk with her pupils. They spoke only Spanish, and she did not know a word of that language. So she hung up a reading-chart, with pictures on it. The first word was "cat." She said it slowly; the picture showed them what it meant. They repeated it after her, and then laughed to think they had learned so much English. Then Miss Dox learned the Spanish word, and so they went on, during many busy days, until they could understand one another very well. At first, women used to bring their babies, and sit and look on. You may imagine there was not very good order, but after a while things went better, and the patient, loving teacher felt that she was helping the people and their children.

By and by, the priest, who lived in another town, heard what was going on; so he came there with an article from some newspaper in English. He called the people together in the chapel, and translated it to them, telling them that the teacher had written it. She never saw it, and knew nothing of it; but it made the people very angry, and they came thronging about her door, shaking their fists at her, and using abusive language. She must get out of the town that very night, they said. The nearest railway station was miles away, over the mountains, and there was no one to take her there. And she was a cripple, and could not walk, even if it had been nearer. At last they took a little pity on her, and said she might stay until morning.

But that evening, a Mexican Protestant in another town heard that the teacher's life was in peril. All that night he traveled, and came to her help by daylight. He explained matters to the people so well that they were more her friends than before, and not only let her stay, but sent more children to her, until her little school was full to overflowing. So God guarded this His faithful servant and blessed her work, making the very "wrath of man to praise Him."

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. V. SEPTEMBER, 1895. No. 9.

THE ENDEAVOR SOCIETIES AND MISSIONS.

AT the International Endeavor Meeting, in Boston, a good deal of stress was placed upon the missionary work of the Church. In a gathering like that at Boston one may well expect a great deal of enthusiasm which will die with the occasion that produced it. Such is the case with all great gatherings like that at Boston. But there is also very much that is enduring, and will bear fruit in the life of the individual and of the Church. There were present representative men from foreign lands, who spoke eloquently of the needs of the work in their countries. These men, from all parts of the home-land, pressed the needs of the Church upon the minds of those in the great convention. As the great majority of those at Boston were young people, may we not hope that some of the impressions made upon them will be taken home, and there made of practical use in their lives? We are aware of the fact that many attend such conventions like that at Boston, and great Sunday-school conventions or church-work conventions, who are impressed with the eloquence of the speakers, and seem to be amazed that so much is to be done, and then go home only to relapse into their old habits of doing nothing. We hope that such will not be the case with this Boston gathering. The zeal of these young people was thoroughly aroused on the work of the Church, and among the rest on the missionary work of the Church. This lies at the very basis of all progress in Church work. To extend the borders of the Church is to add to the opportunities of bringing sinners to Christ, and this latter is the noblest ambition of the sincere Christian. If these thousands who were at Boston go home and go to work to do what they learned should be done along missionary lines, what an awakening there will be in the missionary work of the Church! Our own Church had a very fair representation at Boston. We hope that these may have a quickening influence upon our own Church. There is need of it, and if the Endeavor movement can show a good influence in this direction it will greatly commend itself to the support of the Church. F.

"IMPORTANT."

AT the "Reformed Endeavor Rally," at Springfield, Ohio, the following resolution was adopted: "*Resolved*, That we use all possible means to speedily complete the Christian Endeavor $500 Church Extension Fund of General Synod."

Rev. L. B. C. Lahr, one of the vice-presidents of the State Union, had

this matter in charge as we take it, and felt it his duty to issue a "circular letter" to all the Reformed Endeavor Societies in Ohio, urging upon them the importance of at once contributing sufficient to make up what is still lacking on the $500. We are glad that the Endeavor Societies of Ohio had this before them in their State rally. No more important matter could have claimed their attention. Then, too, we are especially glad that Brother Lahr has championed this good cause in the way he has done. No one in Ohio is more deeply concerned about this good work. No one has a broader apprehension of its importance, and no one will more persistently prosecute the project to a successful conclusion. We are rather sorry that Brother Lahr did not propose to raise a fund of $500 in the societies of the Ohio Synod alone. If he had done so, we believe it would have been raised in a comparatively short time. The fund would then have taken the name of the Endeavor Societies of the Synod. But let us finish what has already been commenced. Certainly our Endeavor Societies will in a very short time finish this fund.

In other churches, numerically no stronger than we, the Endeavor Societies have built churches; in others they have raised a number of just such funds as we propose to raise, and why cannot we at once complete the first of these funds? Our sister Church, the Reformed Church in America, has through her Endeavor Societies built churches and established funds for this arm of the missionary work, and why shall not we do the same? Are we not as able? Has the Master not blessed us with all needed temporal blessings? Has He not, indeed, given us far more than we need or deserve? Should we not then be ready to give to a cause so worthy?

But we would here put in a plea to all the Endeavor Societies throughout the Church in behalf of this great work of extending the borders of the Church. Let this appeal, which Brother Lahr makes to the Ohio Endeavor Societies be heard and heeded by all the societies throughout the Church. Let every society give something and the work will be done.

We cannot refrain at this point from putting in a plea for Church Extension upon general grounds. I know full well that it is an old song with us, but it is a good one, and we propose to keep repeating it. The Church in the East, in her strength, cannot appreciate the great need of extension funds to carry on the work in destitute places. Here is a strong Classis with strong congregations and much wealth. Any extension work necessary can largely be carried forward by that Classis within its own borders. But how is it in the far West, where the Church has no strength as yet? How about the regions beyond? The answer is and must be, as every one knows who is acquainted with the work, that unless we have extension funds to help these destitute places the Church cannot establish herself in them at all. This being a fact the Church should go about raising extension funds in the most systematic and *persistent* way possible. This should not be considered secondary in importance, but one of the most *important* objects of our support. F.

THE TUSCARAWAS PLAN.

EVERY one has a plan for everything that concerns him in this life. If he has a work before him that claims his attention, then he at once sets about devising a plan by which that work may be done. If one plan fails, he

tries another. As the work is intended to advance his own interests, he will likely continue devising plans, until he accomplishes the work. If he does not then an ignoble failure is likely the result. It happens, often, that the plans are excellent; but the methods used in executing them are faulty—or, it may be, the work of executing is not pushed as it should be, and failure again is the result. It is said, that some generals are strategists by nature, and can devise splendid plans of campaign, but cannot carry them into execution. Gen. Hooker at Chancellorsville might be noted as one of such character. A poor plan well executed is far better than a good plan left to be a dead letter. As we understand it, Tuscarawas Classis has this year not assumed the apportionments in the ordinary way,—that is, has not assumed them as requested by the Synod, but puts it entirely on the voluntary plan. We did not hear the discussion, so cannot say just what the brethren mean by the voluntary plan; but we suppose that nothing will be said about the amounts asked for by the Synod, that as much money will be given for benevolence as the people are willing to contribute, and this money may or may not be given to the objects designated by the Synod—which, all combined, amount to, perhaps, eighty-five or ninety cents per member. If the voluntary plan, here referred to, means that every pastor will make an effort to have the membership to make as large an offering as possible, to the various objects designated by the Synod—then, no one can find any fault, because that is, after all, just what is involved in the apportionment plan. If the voluntary plan means that just as much shall be given to the synodical items as the members may please to give—or, that of the sum contributed, half, perhaps, may be given to objects outside of the synodical items entirely; then, we say, plainly, that the plan is a bad one—and less will be given than ever. We know that pastors come up before Classis, year after year, who did not pay half the apportionments, and insist upon it, that they gave far more during the year than the apportionments amount to. That may be very true; but where is the money? Gone to some object aside from the regular work of the Church, or, perhaps, applied to objects at home. It cannot be denied that some money that had been collected for benevolence was applied at home; where the people are abundantly able to pay for their home interests. If, now, the strong charges of Tuscarawas, under this new plan, will raise more money, and pay more to the authorized items that the Synod presents for the benevolence of the membership—then all will be well. If, however, at the end of the year, it is found that many of the charges will come up with the apportionments unpaid, and in so much the work of the Church is crippled, then the suspicion will arise in the minds of many, that the good brethren of Classis took the voluntary plan only to get rid of the binding force of the apportionment plan. We hope that this latter will not be the case. Many of the charges in this Classis, in years past, received thousands of dollars from the Church while they were yet in their swaddling clothes. The missions of that Classis now receive over $2000 annually from the Board. If, then, their "voluntary plan" means that these brethren are going to pay fully $2000 for Home Missions, or even more, then we say, "Amen" to the wisdom and sagacity of the plan. If, like in the year just closed, the Classis will be many hundreds of dollars short on the amount of missionary money—then some will suspect that these good brethren, in this plan, were only trying to *ease their*

conscience a little by having it said that they did not assume the apportionment. Really we have felt that a good many Classes in the Ohio Synod, as well as in the other Synods, have been moving along on the "voluntary plan" long ago. At least it seems they have been giving much as they pleased, and much as they felt. But these Tuscarawas brethren may really have something in this plan by which they intend to do better than ever before. They certainly can do it; but in view of the help this Classis has gotten in the past, and is now getting, it should be the last Classis to fail on the amounts asked by the Boards. F.

OUR MISSION.

A CELEBRATED builder erected a certain lighthouse. One of the lighthouses that stood on the same spot had yielded to the ravages of the flames, while another had been wrecked by the fury of the storms and billows. The one now to be built must withstand all these elements. The foundations were laid deep and well, while the superstructure was made strong and firm. When finished its beacon-light shone out far across the waste of turbulent waters and guided the wave-tossed mariner safely into port. But the builder was not quite satisfied with the good work he had done, but had put upon the outer walls of the lighthouse, in bold letters, that all might read who passed that way, these words, "To give light and to save life." Is that not a beautiful sentiment? Do these words not exactly express the use of the lighthouse? It gives light, and in giving light it also saves life. In these words is set forth the character of God's Word. It gives light, and that light is the life of the world. But we must get still nearer the source of all light and life for humanity, and that we find in Jesus Christ, who is the light of the world and the life of the world as well. From Him then comes the true light, which is life-giving in its character. But let us look at this matter from the standpoint of the professing Christian. He is the child of God in and through Christ. He is united to and one with Christ, from the fact that the life of Christ becomes his life by faith in Him. This is true of all Christians. It is true of the Church in a pre-eminent sense. She is the body of Christ, the pillar and ground of the truth. The mission of every individual Christian should be to point sinners to Christ. This *should* not only be, this *must* be, if the Christian has a mission at all. This is the mission of every association of Christians, whatever its name may be. If its motive is anything less, it is a mere outward organization without a life and without a mission.

To fully realize the character of one's mission is of first importance. Many a one wishes to be called a Christian, and so calls himself, but has not the remotest appreciation of what the Christian life involves, or the responsibility it carries with it. On the banner of every Christian should be inscribed the motto, "To give light and to save life." This is in reality the life-work of the Christian. We wonder at times whether our missionary societies appreciate the importance of the work in which they profess to engage. What is involved in the very name,—Missionary society? What does it suggest? It suggests the need of work to be done. It suggests the solemn fact that there are those who are unsaved and need salvation. It also is an intimation that those who have enrolled their names as members of the society intend to enter

upon the work of saving souls. On the banner of every missionary society in the land should be inscribed in bold letters the sentiment, "To give light and to save life." Ignorant souls are dying because they lack the light of life. They need that life, and these societies, as a part of the Church, have assumed to devise ways and means to bring these people into the light. How far they succeed in their undertaking depends upon the degree to which they have consecrated themselves to the work. Do these good people really understand what they are doing? Do they appreciate the sacredness of the work in which they are engaged? Many do without a doubt, but many do not. The utter carelessness and indifference which many display is presumptive evidence that they do not have the good of the cause at heart. They do not appreciate the fact that they, in their Master's stead and for Him, are "to give light and save life." We are convinced that the underlying life of the missionary work of the Church must be brought upon a higher plane before the work can prosper as it should. We must more fully understand the work committed to our hands, and this we can do only when we fully realize our standing as members of Christ and of His body, the Church. F.

LETTER FROM MISS LENA ZURFLUH.

SENDAI, JAPAN, July 15, 1895.

Dear Home Friends:—We have completed the school year's work at Miygai Jo Gakko, Sendai, Japan, and with the closing of the year's work came the anxieties of examinations and preparations for commencement exercises.

One of the first signs of commencement week was the baccalaureate sermon preached to the graduating class on Sunday evening, June 23, 1895, by Rev. D. B. Schneder, in the Japanese language. Those who understood the language said it was very good and helpful, and as some of the Japanese remarked, "He always gives us something good and helpful."

On the day of commencement the weather was moderately cool so that there was no necessity for fans as is generally the case on such days. The exercises began at three o'clock in the afternoon on Saturday, June 29, 1895. The people began to gather into the chapel at about 2 o'clock. Three of the young ladies of the class of '93, and the one of the class of '94, received the people at the door, greeting all as they came in with their graceful Japanese bow and quietly ushered them into the chapel which had been enlarged by taking out the *karakami*, or paper sliding doors between the chapel and the recitation rooms.

The class motto, "Gentle in manner, but resolute in deed," made of letters covered with white cotton tacked on green cloth, was stretched across the side wall. The white letters and green cloth represented the class colors. In Japanese letters on the back wall were the words, "Tnird Commencement Exercises." (You would not have been able to read that yourselves if you had been here.)

The walls were decorated with ivy, and the platform was beautifully decorated with screens (to hide the black-board), rugs and flowers arranged some according to foreign and some according to Japanese style. There was a vase with large branches of artificial plum-blossoms which looked so natural that some one wanted to smell of them.

The plum-blossom is the class flower.

All the girls of the school excepting the graduates marched into the chapel with music after all the friends were seated. The members of the faculty then came in followed by the graduates. The faculty was seated along the side of the chapel, while the graduates sat directly in front of the platform.

For the first time the writer beheld the Japanese "sweet girl graduate." There were no white gowns and laces and beautiful bouquets of flowers, which we at home think adds so much to the attractiveness of the exercises, but there were the simple plain uniform Japanese gowns, with pretty collars of various dainty colors folded in the collar of the dress and pinned with a very small pin of the plum-blossom; this represented the class-pin. The girls' hair was done up in foreign style of a simple coil with a plum-blossom in it. All the girls of course, wore the white tabi that answers to our stockings. There were no white kid gloves or mits. Following is the programme:

MIYAGI JO-GAKKO.

THIRD ANNUAL COMMENCEMENT.

June 29, 1895.

1. Instrumental Music (Organ),.....Miss Kyoden Setru.
   Air from "Magic Flute" (Mozart).
   Prayer, Rev. Hashimoto.
2. Kimigayo (Japanese National Song).
3. Reading of Imperial Rescript,.....Mr. Saiki.
4. English Song, "How swift have sped,".....Four Girls.
5. Salutatory (English),.....Miss Hino Dai.
6. Instrumental Music (Piano),.....Miss Tabata Taku.
   Sonata I (Mozart).
7. Valedictory (Japanese),.....Miss Tamura Tami.
8. Presentation of Diplomas.
9. Address to the Class by President.
10. Instrumental Music (Piano),.....Miss Takenouchi Seki.
    Gondellied Osten Op. 56.
11. Address by Governor.
12. Address by Mr. Iwamoto (from Tokyo).
13. Japanese Song.....By School.
    Benediction.

After the exercises were congratulations and a little social chat. The Japanese congratulations are the very low and graceful bows, not the hand-shake as with us. We as teachers and pupils have many reasons to be thankful for the blessings received during the past year. The home friends would indeed feel amply repaid if they could have seen their girls on commencement day; they all did their part well. We could not help remarking, "How proud the home people would feel if they could have seen Miss so-and-so to-day!"

It makes one's heart swell with gratitude and joy to God for what Christ has done for all, but especially what He has done for woman. Pray for us, dear sisters and brothers. With greetings and best wishes.

Yours in His service, LENA ZURFLUH.

NOTES FROM THE FIELD.

BY REV. D. B. SCHNEDER.

July.

—It may be interesting to state where we all have been during the month. The school closed at the end of last month, and left us free for a little change and rest. There are, however, always many odds and ends to be attended to. Besides, Miyagi Classis met at the beginning of the month, and the meeting of Classis is always a most wearing time to those of us who take part in the proceedings. Rev. and Mrs. Snyder, Miss Zurfluh and Mrs. Schneder and her children, however, went to the seashore, near Sendai, before Classis was over, and Miss Hollowell went to Tokyo. The rest remained in Sendai until the adjournment of Classis, and a few days later went to Nagoya to attend the meeting of Synod, and a few days later still Rev. Miller, Dr. and Mrs. Moore and Margaret, and Mrs. Moore's Bible woman, all started on a long trip across the mountains to Yamagata, Kaminoyama, Yenezawa, and other places connected with our work. After a most trying journey, on account of the constant rainy weather, the latter are now back in Sendai, and I have joined my family at the seashore, where many duties that have been put off to this time of comparative leisure occupy my attention. Bro. Snyder and Miss Zurfluh are "pegging away" at Japanese, and we all intersperse our daily occupations with daily dips in the great roaring Pacific.

—This year's meeting of Miyagi Classis was the largest in its history, and one of the most interesting. It is a wise thing for the Japanese brethren, who are widely scattered and comparatively isolated, to make these meetings of Classis not only meetings for business, but occasions of mutual encouragement and spiritual invigoration. In the latter sense the recent one was a most excellent meeting. All seemed to feel that now is a time to work for Christ as never they have worked before, and they parted mutually pledged to act upon that conviction.

—The Synod of "The Church of Christ in Japan" was held in the city of Nagoya this year, from July 10th to 13th, inclusive. The city of Nagoya is one of the most important cities of the south of Japan, and is reached by a twenty-four hours' ride by rail from Sendai. It is one of the centres of the work of the Southern Presbyterian Mission. The Synod was marked by good sense and unusual zeal for the work. It has not been a Synod that will be conspicuous in history, but it has been one to inspire the friends of the cause of Christ in Japan with renewed confidence. It was decided to begin work in Formosa, the newly acquired territory of Japan.

—While the Synod was in session telegrams conveying greeting from two other ecclesiastical bodies then in session were received. One from the Methodist Conference, held in Tokyo, and presided over this year by Bishop Walden. The other was from the American Board mission meeting held at Kobe. Every year a bishop of the Methodist Episcopal Church visits Japan, presides over the Annual Conference, looks over the field more or less and sometimes makes important changes. During the past three years each bishop has given us a pleasant visit to Sendai. Thus we have had Bishops Foster, Ninde and Walden. At the meeting of the American Board mission the most important question was that of an increase or decrease of the missionary force in Japan.

—This last is a question that has been more or less discussed among missionaries in Japan during the last two years. The majority of the American Board missionaries seem to think that the present force ought to be neither materially increased nor decreased. The Episcopal missionaries are strongly in favor of a large increase. The sentiment among us as a mission is, I think, that we need several more men to man the field that is now under our care, and after that no more need be sent to Japan. That is besides keeping our schools properly manned we ought to have a family or two across the mountains for Yamagata and Akita *kens*, and a family or two for Hakkaido. This is what seems to be the need from the standpoint of the present outlook.

—From all the reports that were heard at the recent meetings of Classis and Synod it appears that the great enemy of Christianity in Japan is *indifference*. There is some pronounced opposition here and there, inspired by the Buddhists. At other places Christianity is despised or looked upon with suspicion. But the general attitude of mind on the part of the unbelievers seems to be that Christianity is a good enough religion, but not sufficiently important to challenge their serious attention. We need, therefore, especially to pray that these unbelieving millions may awake out of their sleep. The soothing tones of sleepy heralds, whether they be missionaries or native workers, will not meet the need of the day. The servants of Christ must cry unto these people: Up! awake ye out of sleep!

—Some weeks ago we had a pleasant visit from Rev. A. D. Gring and family. They spent several days in Sendai. Ambrose, the eldest son, is now taller than his father. Rev. Gring is at the head of a large and interesting work in the city of Kyoto. The Episcopal missions are pushing their work very vigorously at present.

—Cholera is gradually creeping along. The government is making strenuous efforts to restrain its ravages. On my recent trip to Nagoya I observed all along signs of these praiseworthy efforts. Disinfectants are used without stint, and from Tokyo quarantine officials appeared at every important station. But the streams of returning soldiers will almost certainly spread the disease in spite of every effort. Already there are several cases in Sendai, and there may be many more before the hot season is over.

—We have also had a case of small-pox across the street from our house, and when, a few weeks ago, our daughter Mary broke out with some sort of pox, we were very anxious. But it proved to be only chicken-pox. Thus the kind Father is good to us, and if He leads us close by dangers it helps us to be more grateful for the blessings we do enjoy.

INARTICULATE LANGUAGE OF THE JAPANESE.

THE various forms of inarticulate language, by pantomime, flowers, art and symbolism, in Japan differ in many respects from those expressed by us. Among the gestures partly or wholly unknown to them are nictation, kissing, shaking hands, shrugging the shoulders, and the contemptuous gyratory motion of the thumb set against the nose, with the fingers upright. Flirtation is practiced not by the use of the fan or the handkerchief (which is of paper), but with a wave of the right hand, with the palms downward, or by the fair charmer waving her long sleeve. Instead of winking they convey the same meaning

by twitching the left corner of the mouth, or rolling the eyeballs to the right or left. The girls simper by letting their eyelids fall, and the language of woman's eyes is in other respects the same as with us, as Japanese poetry shows. Jealousy is indicated by the erecting the two forefingers on the forehead, in allusion to the monster which has horns and black hide, but not green eyes. A jilt who wishes to give her lover "the mitten" sends him a branch of maple, the color (*iro*), of whose leaves has changed like her love (*iro*).

Turning up the nose and curling the lip in scorn are achieved with masterly skill. In agony the hands are not clasped, but put upright, palm to palm at length. People shake their heads to mean "no," and nod them to mean "yes."

Among the peculiarities in their code of etiquette, eructation is permissible in company at all times, and after a hearty meal is rather a compliment to the host. On the other hand, to attend to the requirements of nasal etiquette, except with face apart from the company, is very bad manners. Toothpicks must not be used, but in a semi-secret way, and with the left hand covering the mouth. At banquets the fragrant bark on these is carved ornamentally, and under a shaving loosened from the white wood is written in tiny script a pun, witticism, bon mot, or sentimental proposal, like that on the "secret papers" on bon-bons at our refreshments. At feasts or daily meals, all such matters as carving, slicing, etc., are looked upon as out of place, and properly belonging to servants' work and in the kitchen. In clothing, the idea that garments ought to be loose and flowing, so as to conceal the shape of the body and its parts, and give no striking indications of sex, as among us, was never so general as in China. In hair-dressing, besides marking age and sex, the female coiffure had a language of its own. Generally a keen observer could distinguish a maiden, a married wife, a widow who was willing to marry the second time, and the widow who intended never to wed again. As marks of beauty, large ears were thought desirable, especially those with long lobes. Fat people were much admired, and a rotund physique considered a good gift of nature. Many of the striking details of military and social etiquette, such as falling on hands and knees, with forehead on the floor or on the prone hand, and the simultaneous noisy sucking in of the breath, which sounds and seems so ridiculous to the foreigner, are very ancient.—*Griffis' Mikado's Empire.*

THE INTERFERENCE OF THE WESTERN POWERS WITH JAPAN.

NO doubt many readers of the MISSIONARY GUARDIAN have felt that the interference of Russia, Germany and France with the terms of peace between Japan and China was unwarrantable, in that it deprived the Japanese of the legitimate fruits of their conquest. For a fuller understanding of the whole case they will read with much satisfaction the following explanation, which we have clipped from the *New York Observer:*

"Very wisely the Tokyo government has heeded the protest. Whether Russia would have declared war at once had it not been heeded, is matter for doubt. She has not now in the Far East more than 30,000 available soldiers, and would hardly risk her fleet at that distance from its base against that of Japan, reinforced as the latter is by the captured Chinese ships. But Russia was thoroughly angry, and in that temper hostilities were nearly certain, either

immediately or on the completion of the Siberian railroad. The modification of the terms of the treaty was, therefore, wise policy. But if there is any humor in the governing men of Tokyo, they must laugh at the adroitness with which it was done; for they still secure everything for which they fought. There were two essential demands embodied in the treaty—the ascendancy of Japan in Korea, involved in the independence of the kingdom, and a position on the Liau-Tung peninsula, which would give Japan a predominant influence in China; and so not only guarantee the punctual payment of the indemnity, but safeguard the island empire against a war of reprisal. With Port Arthur at the extremity of the peninsula, in Japanese hands, Japan would have China by the throat. A mere threat would secure compliance with any demand. To abandon wholly either of these points would be to defeat the very objects for which Japan made the war, and to compel her to sleep on her arms for the next fifty years. In this condition, what the statesmen of Tokyo did was this: They compelled China to ratify the treaty in the exact form agreed upon at Simonoseki—that is, ceding to Japan in perpetuity all that part of the extra-mural province of Liau-Tung which lies east of the Liau river. Then they agreed to renounce the permanent possession of the province, "on condition that the arrangements regarding the form and terms of the renunciation shall be reserved for adjustment by Japan and China." Under this stipulation Japan will have ample safeguard for the future, for she can not only retain Port Arthur until the indemnity is paid, but for a term of years sufficient to insure safety against reprisals. Even should it be abandoned on payment of the indemnity, Japan will have had time to fortify herself in Korea, and to establish in the Pescadores an impregnable naval depot, from which her hands can still be laid at a moment's notice on Pekin and Canton. The concession is said to have allayed the irritation of Russia, which may now negotiate with China for an extension of its Siberian railway through Manchurian territory to the sea of Japan. But the strongest impression it will leave upon the world at large must be that of the exceeding cleverness of the Japanese.

THE IMMENSITY OF CHINA.

WE have grown familiar with the representation that China has over four hundred millions of a population; but few of us, however, are able to form any just conception of what that enormous number means. It creates but little more than a confused idea. It is well nigh impossible for our minds to take in its immense magnitude. To aid the readers of THE MISSIONARY GUARDIAN to form even a faint conception of the collossal magnitude of China, both as to population and extent of territory, we extract the following from one of the lectures delivered by Rev. James S. Dennis, D.D., of the American Presbyterian Mission, Beirut, Syria, before the Faculty and Students of Princeton Theological Seminary in 1893.

"We speak on behalf not only of China proper, with its population of 386,000,000, but also on behalf of the great Chinese Empire, including the dependencies of Manchuria, Mongolia, Thibet and Turkestan, with a total population of 407,000,000.

"If their message for help, to us, were signed by every soul in China, and we should allow four signatures a minute during twelve hours of the day, it

would have been necessary that the first name should have been attached about the time that Columbus discovered America; and the line formed of the signers would have reached nearly six times around the globe, or fifty times across your continent; and during the process of attaching the signatures, a number equal to three times the population of the globe would have dropped out of the ranks in death, and their places would have been supplied by others. We were a nation before Rome was founded, and before Saul was King of Israel. We are more than one-fourth of the human race; for every person in the United States there are nearly seven in China. The population of Great Britain, Germany, France, Russia and the United States together equal only about three-fifths of the people of China. Thirty-three thousand of us die every day—sufficient to bury New York City in a month, and the entire population of the United States in five years. Our country with its dependencies is a third of Asia, and one-third larger than Europe. If placed over the United States it would extend two hundred and forty miles into the Pacific Ocean and cover a large part of the Gulf of Mexico. We have a population equal to the United States in our 1,700 walled cities, several of which have more than 1,000,000 inhabitants. We have three thousand miles of coast-line, and rivers longer than the Mississippi. Our rivers and canals which are loaded with commerce, make spacious highways through the land. Our language has forty thousand characters; our literature is older than Moses; our religion than the Jewish Tabernacle; our poetry than that of Homer. Our public works are of great magnitude and antiquity. Our mineral resources are immense: we have coal-fields alone equal in size to the New England and Middle States, with Ohio, Illinois, Indiana, Michigan and Wisconsin added. Our educational system is extensive, and our literati form a large and distinguished portion of the population. Our country was fully opened to intercourse with western nations in 1860, and we have made considerable progress in adopting the arts, sciences, and inventions of the West. Our country has become accessible by the swiftest steamers, and were we allowed to do so, we would soon turn the Pacific Ocean into a Chinese ferry."

NOTES OF HOME MISSIONS.

—The classical apportionment of Woodberry (Maryland) mission of 172 members is $156, and will be paid! Pastor Deatrick says: "We have $55 toward it on hand." Many of the Sunday-school are from other than Reformed families.

—Rev. Henry Tesnow, of Messiah Mission, Philadelphia, has given the following suggestive topics for discussion to his Brotherhood of Andrew and Philip at their monthly meetings: How should the devotional part of the meeting be conducted so as to be instructive and helpful and interesting? How should a young man spend his vacation? What is the relation of the Brotherhood to the Church in general? Of what advantage is the *Brotherhood Star* to me?

—One helpful thing in any congregation is a printed financial report, giving a detailed account of income and outlay in every department and organization; and this is especially important in a mission. Among others (so far as I know only a few others) Grace Church, York, Pa., and Trinity Church, Altoona, Pa., do this, and the effect is good in many ways. W.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

MISSION ITEMS.

—Rev. P. E. Zartman has concluded to resign the Sioux City mission on October first. A new man will be sent to take charge of the mission. Mr. Zartman will take a course of one year in some Theological Seminary.

—Rev. L. P. Krome took charge of the Lisbon mission (Iowa), and preached his first sermon on July 28th. The young brother seems to have captured the hearts of the people already, and there is a field of great usefulness open before him, and we predict for him a success in it. He likes the West, and thinks he can make his home among the people with much satisfaction.

—As far as we have heard all the men who were called to take charge of the various vacant missions have signified their willingness to accept. Some of them have already taken charge of their fields, while the rest have indicated the dates upon which they will do so. When all these changes are made then all our missions west of the Allegheny Mountains will be supplied with pastors. We have a right to expect good reports from our mission fields when all are supplied with pastors. As there are more than a hundred English missionaries it is exceedingly difficult to have pastors at all times for all the missions, as some of these hundred feel like making a change.

—We lately heard that two of our Classes, namely, Virginia and Eastern Ohio, failed to get the Annual Report of the Board, which was published about April first. We are very sorry for this as the report gives a full account of the operations of the Board during the year, which the Board was anxious to get before the people. The report was sent by express as directed, and it seems passing strange that the express companies did not deliver the packages. We would send out other copies, but the 10,340 printed are nearly exhausted. We may obtain a few and still supply the brethren with a copy or two each.

—Elder Boush informs us that he has been down to Youngstown, Ohio, and arranged for the purchase of a lot for the English mission. He is only waiting for the perfecting of the title when the first payment will be made. The next thing in order will be the erection of the chapel.

—Up at Athens, Michigan, they have arranged to build a new church. That is certainly the right thing to do. Athens is a growing town with an intelligent population. Some of the best people of the town belong to the mission, and it is but right that they should have a house of worship of their own. Brother Ware is pushing matters, and we confidently expect to hear of the completion of that church before many months.

—Brother Faust, of the Iola (Kansas) mission, has taken to himself a wife, and has been spending a short time about his old home in Pennsylvania. The mission has been growing under his care, and as he will now have an additional helper we may look for even better results. Patient and careful labor always brings its reward.

—At Denver, Colorado, the changes proposed by the Board will take place as soon as the proper arrangements can be made. It will take some time to sell the old church property and select a new lot and relocate the mission. Some think that such movements should be hurried up and the change be made in short order. This cannot be done, however, in a few days. Time will bring all these changes.

—As we write Dr. Kendig is among the churches in the East looking up funds for his chapel. We do not know where he is operating, but we hope that he may meet with good success. It does seem that the Church should be interested in the mission in Chicago above any mission in any city in the land, since Chicago is undoubtedly the most rapidly growing city in the country, and its position between the East and West makes it the most *important* for church work. The Church should see to it that this mission is liberally sustained and substantially founded. No mission in any city will give better returns for the money expended in the years to come.

—About $9000 per quarter will meet the expenses of the Home Board. This will cover all expenses. That makes $36,000 per year. The amount promised the Board by the Synods is $44,000, or $11,000 per quarter. It will be seen then that the Board has made an allowance of $8000 per annum for shrinkage. Add to this sum of $44,000 what the women of the Church raise for Home Missions and the sum should be greatly increased. This then is an answer to those who say, at times, that the Board is taking up more work than the money promised warrants.

—At the meeting of the W. M. S. of General Synod at Reading, the promise was made that the women would pay into the treasury of the General Board annually the sum of $4000. We do not say that this promise has not been kept, but it does seem to us that the statements given out of moneys paid are very indefinite. Has the sum of $4000 been paid in any one year since the pledge was given? If so, then the women should have proper credit for what they have done. The second year will be or is at this autumn. Could there be given a statement of the actual amount paid?

—Within a month the Board has paid $1000 of its indebtedness on church extension work, but the $4,500 that is needed to purchase a lot for the English mission at Youngstown will increase the indebtedness by several thousand dollars. This indebtedness is becoming a serious thing, and sooner or later a halt must be called, no matter what the effect on the general work. Every additional congregation organized in a city means several thousand dollars for extension work. If the Board does not supply the money, then the Classis or neighboring congregations must furnish it. Where there are no neighboring congregations the Board must do it or it will not be done at all. On the importance of the extension work the Church should be greatly aroused. Indeed we must come to appreciate the importance of this work, more than we have in the past, and once we do this we will be in a position to grow as never before.

—When all the Hungarian missionaries are in the field that have been called the number will be six, sufficient to form a Classis of respectable size. But we do not deem it best that these men should form a Classis by themselves as has been suggested. They will come into the life of the American Church

more quickly if they are allowed to remain in the English and general Classes. That their customs and ideas of church government are quite different from ours is patent to every one who meets often with them. To associate with the American brethren will be a great benefit to these men.

—Because of this remarkable increase of the Hungarian work it will be necessary for the Synods to make more liberal provisions for the work this fall. These six pastors will need $3 500 at least, as salary, to say nothing of the cost of bringing over several of these men from their native land. The work is growing on our hands. Providence is directing the work; but will we see the Master's hand in this movement and do our part? Certainly, as a Church, we should be thankful for the honor conferred upon us in being permitted to engage in this good work.

—We see that the Sunday-schools in other churches are taking an active part in mission work, not only in Foreign Missions, but in Home Missions as well. In our own Church the Sunday-schools have been doing something for the foreign work. That is right, and they might do considerably more than they are now doing for that work. But would it not be well if the Sunday-schools could be enlisted in the home work? Every new congregation means a new Sunday-school, so that these schools would be helped to start additional schools, and additional schools and congregations mean additional help for the work in general. There is not another Church in the United States to-day that needs to awaken to the importance of the home work like our own. The most obvious reasons are—(1) from the fact that up to within ten years ago the home mission work was greatly neglected by our Church; (2) from the fact that no Church, the Lutheran excepted, has so many immigrants coming to our shores. These are two weighty reasons why, as a Church, we should be exceptionally active in the home field. Why should not the Sunday-schools have a share in this movement? The children should be trained in mission work. They should be taught to give for the holy cause of missions. This certainly would be the proper thing to do.

—In accordance with the above, which has been suggested to us by not a few, we would propose that the schools be enlisted in the home work, in a special way, by raising an Extension Fund of $500. The Endeavor Societies are raising such a fund, and why should not the Sunday-schools undertake a similar work? Extension Funds are very much needed by the General Board. As these funds are permanently invested and will go on doing good from year to year, it seems to us that they should especially call forth the liberality of our Sunday-schools. What school will start the movement?

—We are constrained to repeat once more the request that the Church bestir herself to send in funds liberally between this and October 1st, so as to meet the obligations due on that date to the missionaries. We are moved to this especially, because on picking up the *Messenger*, we find that the Eastern Potomac Synod sent in to Treasurer Nissley, for July, only $432.12. To us this seems an astoundingly small sum. We know it is a mid-summer month, but the church work cannot stop. Let us hope that August will show much better results, and September a sum sufficient to meet all obligations. Brethren, this is a solemn matter. Ordinary, every-day honesty requires that the money be sent in promptly.

F.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of the treasury for the month of July were $1237.31. We are not surprised that the amount contrasts so unfavorably with the months immediately preceding. It is several hundred dollars less than actual expenses during the month; but the summer months are usually light in our receipts, and we confidently expect that with the expiration of the usual vacation period an improvement will appear. This improvement ought now to be visible, in view of the observance of the Harvest Home festival. Thanksgiving for mercies received is largely an unmeaning formality, if it finds expression in mere words without the substantial offering. And these offerings should be, not for our own profit and comfort, but for the spiritual beneft of those who are destitute of the blessings God has bestowed on us.

—The spirit of missions is growing in our Church. While much yet remains to be attained in this regard, yet when we contrast the present with the condition of several years ago, the decided advance becomes joyously apparent. Both the Home and Foreign work have enlarged, and the gifts laid upon God's altar have grown in volume. While the Boards of other churches are suffering for the want of adequate means, and are oppressed by indebtedness, we have been enabled largely to throw off this incubus, and meet the demands of our growing work. Yes, the debts that so sorely embarrassed our Board two or three years ago are, thank God, paid. The Church has responded nobly to the calls of the Board, and our finances at the present time are in a healthy condition.

—Shall this spiritual growth continue? Has the Reformed Church reached the measure of its ability? We not unfrequently hear the complaint that the work of our Christian benevolences is growing oppressive! Is this really the case? We would like to ask those who thus complain, Are you giving up to the measure of your ability? Would an additional one, or even several dollars a year more, damage your temporal state? Brethren, let us deal honestly with our souls before God. Let us take this question to the tribunal of conscience, and let us hearken to its judgment. At the collection for Foreign Missions is the cent, or nickel, or dime, or quarter, half, or whole dollar you have been giving, *all* that God has given you the ability to give? If so, you are justified before your Redeemer. But what does conscience say on the subject?

—But, perchance it is from the pastor that the complaint comes, that more is being apportioned to his congregation than he is able to raise. Now, we have been in the pastorate longer than most of those who may read this note. We know from experience something about this matter. We all know that our Church is but learning the lessons of Christian benevolence. Some of our congregations have scarcely progressed beyond the alphabet, while others have grasped its deeper meaning. The progress of the Church as a whole is joyously encouraging. The time is still within the memory of not a few, when the annual contribution for missions, Home and Foreign, did not exceed four or

five thousand dollars. In the foreign work, prior to 1885, the contributions did not reach an average of $1,000 a year for the years in which our churches were engaged in it; now, for the last two years the contributions have exceeded $30,000 a year. The growth has been marked and inspiring.

—But are we now up to the limit of ability? Let any one examine the schedule of contributions of American churches to Foreign Missions, and see where we stand—within three or four of the bottom of the list. The fact is humiliating, and were it not for our growing improvement in this respect, it would be painfully disheartening. But we are moving in the right direction, and with encouraging rapidity. We should be *provoked to emulation*, if constrained by no higher motive, by others who are less numerous, and who have no more temporal wealth than we have. The education and incentive to advance movement in this direction must be imparted by the pastors. We know from experience that this department of pastoral labor is laborious and unpleasant, but it is nevertheless a branch of duty that no minister may innocently shirk. Self-denying effort, backed with the action of Classis and Synod, will, without fail, be attended with progress, even though it may not be as rapid as the laborer could desire.

—As has been already announced to the Church, the Almshouse One Cent Fund is completed. The proposed $1,000 has been realized, and a small excess has come to hand since, which will be covered into our general treasury. The history of this fund is interesting, but it needs not that it be here repeated, as all the readers of the MISSIONARY GUARDIAN are familiar with it. Doubtless, the most important and far-reaching act of poor Isaac Bruce's life was his gift of that *one cent* "for the Lord"—for it was the inauguration of a movement which, with God's blessing, will send forth a succession of ministers, who in their own language will declare to the Japanese people the unsearchable riches of Christ. Who of us have done as much?

—In view of the success of the Almshouse One Cent Fund, Rev. A. C. Whitmer was asked to undertake a similar effort for the benefit of our home work; his reply was, "You can't do that thing twice." He was thinking of the methods employed, not of the end attained. He knows—we all know—that it is within the easy range of possibility to establish other scholarships in our institutions in Japan. We all know that there are many in our Reformed Church who, without damage to their worldly interests, might lay up a one-thousand dollar treasure in heaven, that other successions of ministers might go forth to win other companies of souls to light and eternal life in Christ Jesus. Who will make this blessed investment?

—The Historical Sketch of our foreign work, prepared in obedience to the direction of the Board, is completed, and is now appearing as a serial in the *Messenger*. It does not claim to be a fully detailed history—only a sketch, but faithfully narrating the progress, policy and success of our work in Japan. It will appear later in the form of a neat booklet. It is the desire of the Board that it should be scattered throughout the entire Church, and in due time we will ask the co-operation of our pastors in its general distribution.

—We have been asked to furnish material, points and information concerning our work—such data as could be used in presenting the subject to congregations. Much will be found in the Historical Sketch which will serve

this end. It presents our work as it is comprehended in the educational and evangelistic departments. It will explain much in the course pursued, and the calls made upon the Church by the Board, which may not have been clear and fully understood by some. The Board desires the Church to have a clear comprehension of its operations and its reasons for action, which, together with results reached, it feels persuaded, will serve to awaken interest where it has hitherto been wanting, and inspire those already interested to a larger and heartier co-operation.

—Rev. Hoy is now engaged in his second general itinerancy, which will employ him until about the 1st of November. He has recently returned from a visit to North Carolina, where he spent sixteen laborious hot days. His addresses reached some 8000 people. After spending a few days in the eastern section of the Church, he will visit the several District Synods at their approaching annual meetings, which meetings will take him from the extreme eastern to the far western sections of the Church. As to the effect and appreciation of his labors, we need but refer to those places he has visited and addressed. His time during the continuance of his present itinerancy is all assigned, and he is not open to any outside engagements.

—The summer weather in Japan is intensely warm, which, with a very moist atmosphere, makes it exceedingly enervating. It is therefore a matter for thankfulness that our missionaries have such easy access to the sea-shore during vacation. Sendai is but a few miles from the coast. There on "a pretty hill," some missionaries have effected a lease for ten years, and erected six small houses. One of these Rev. S. S. Snyder has purchased for the small sum of twenty-five dollars. There our tired missionaries go, enjoying the cool ocean breezes, sea-bathing, and general rest, in preparation for the coming September, when the schools open, and the toil for another year begins.

—We were impressed with two facts which appeared in our latest letters from Japan. The first was, that the greatest barrier to our evangelistic work is the religious indifference of the people. Our workers encounter more or less opposition from the false religionists. This they expect, and are not specially depressed by it. It is the stolid indifference that is discouraging. Yes, many of them will say: "Your Christianity is all good enough in its place, but it is not of sufficient importance to merit our attention." The other fact is, the spread of that dread pestilence, the cholera. Already several cases had appeared in the city of Sendai. The government is putting forth strenuous efforts to arrest it and stay its progress; but with a hot, moist atmosphere, we can estimate the danger to which our beloved missionaries are exposed. Now, what resource is available to us, here in the home-land, to arouse the people over there out of the one, and protect them, especially our missionaries, from the other? We have but one recourse, and that is to prayer. Here at home, with united as also with individual voice, should we supplicate the grace of God's Spirit, that the eyes and the hearts of the careless and the listless may be opened, and that He, without whose permission a sparrow cannot fall, may keep our loved ones as in the hollow of His hand, and save them from "the pestilence that walketh in darkness, and the destruction that wasteth at noonday." Brethren, have we not been neglecting prayer, as a weapon in our warfare against the false religions of this world?

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to

REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

A WOMAN'S PLEA FOR WOMAN.

Children of the happier lands,
Hear the voice of one who stands
Pleading, far outside your gate,
Weeping early, sorrowing late.

Priestesses of royal line
At your altars seeking sign,
Your God hears your every prayer,
Hers gives neither love nor care.

Yours hath words of tender grace,
Meet for all our guilty race;
Hers, alas, nor sees nor hears,
Careless of her pain and tears.

You who sit in sunniest place,
In the shining of His face,
Show to *her* that wondrous way
Out of darkness into day.

Tell to her the story sweet,
That she, at His sacred feet,
Glad may cast her burdens down,
Bear His cross, and find a crown.

Children of the sunset lands,
Clasp in yours her sin-stained hands,
Share with her your Saviour's grace,
Lift her to your shining place.

—MRS. HERRICK JOHNSON.

SOME "DON'TS" FOR THE MISSIONARY SOCIETY.

DON T seems negative and cold; "*Do*," kindly and inspiring. We seldom like to hear the former, while the latter is often very welcome and helpful. Yet "*Don't*" has its uses as well as "*Do*." The house must be swept before it can be garnished; the wind that carries away hurtful germs is the same that bears strength and refreshment upon its wings. "Thou shalt not" prepared the way for "Thou shalt love."

In the missionary society some methods of proceeding will inevitably destroy interest and defeat the sacred purpose, and it is as necessary to avoid these as it is to choose right and useful modes of action.

The meetings of the society have a threefold purpose: First, by worship to obtain spiritual strength for the doing of God's work; second, To receive inspiration and add to our stock of knowledge on missionary topics; and third, To transact the actual business of the society. *Don't* let any one of these purposes be left out of sight at any meeting; and *don't* let any one of them overshadow the others. *Don't*, by any means, let any act of worship be done for any other purpose than that of worship. Have one, two, or more prayers—short, fervent, and bringing before God with child-like faith the objects for which the society is working. Let the hymns be true *worship*, bearing the soul upward on the wings of praise and adoration; not mere spiritual songs, dwelling upon our own labors and spiritual conditions. *Don't* garble the hymns, singing two stanzas of this one and two of that, making a wearisome monotony of change throughout the service, merely for the sake of diversity, and not allowing the mind to rest upon and assimilate the sentiment of any hymn. There is no need for running from the extreme of length and "dryness" in exercises to an opposite and far more hurtful one—that of variety for the sake of variety, and worship planned to entertain.

The second purpose—namely, that of information and inspiration—is promoted through the reading of Scripture and of missionary news and narratives; by essays, recitations, etc. *Don't* omit the first of these exercises in favor of anything else. Carefully selected passages from the Bible, read by any one whom the leader selects, or responsively by all, or texts recited by the members individually, are an inspiration in themselves. For the rest, *don't* admit too much, simply for the sake of giving certain ones "something to do." Better to have a few really valuable selections or essays that give *something to think of.* It is safe to say, generally, that there is, if not too much doing, at least too little pondering in the heart. It is a good plan to have some special topic, illustrated in various ways by the different parts of the exercises.

Don't let the transaction of business be either hurried or unduly protracted. *Don't* elect officers without special care. *Don't* get into the habit of electing the same officers in a body, year after year; it cuts two ways; it is not fair either to those who are made to bear more than their share of the burden of work, or to those who are debarred from the privilege of doing their share. Fresh voices in the committees, fresh hands at the active duties, bring new life into the proceedings. Yet *don't* change without care, nor appoint to any office one who is unsuited for it, or who, for any reason, cannot give proper attention to its duties. *Don't* vote for any one as a compliment; above all, *don't* confer an office for the sake of interesting the appointee; it is too great a risk. Interest and fitness should be proved before election. The president should always be a person of tried judgment and of experience; and this office, with that of treasurer, which calls for particular qualifications, ought, perhaps, to be held by one person longer than the secretaryship, or membership of committees.

Don't let any one fall into the mistake of thinking that he or she has nothing to do with the transaction of business. Women, especially in mixed societies, are disposed to "leave business to the men;" and young people —sometimes from want of thought, often from modesty—are not as active as they should be. That others are better qualified or more accustomed than ourselves, does not excuse us from speaking if we have a helpful thought to suggest, or clear us if a mistake is made which we might have prevented. To some it is always a trial to "speak in meeting," and we may shirk the duty for that reason, but we cannot as easily shift the responsibility, if things do not go quite as well without our aid. No minority should expect to rule; but no one should be afraid to express his mind for fear of being in the minority.

The most beautiful of all societies is the congregational society, into which every member of the congregation brings the gifts that belong to him by virtue of age, sex, resources and character; the older members holding the leadership with wise and thoughtful care, the younger contributing with cheerful diligence their fresh, hopeful activity. There is a charming variety of gifts, a harmony born of the very diversity of the membership which makes the public exercises of such a society most delightful, and its work most effective.

—The theory of work is to be lavish with personal influence, to put a great deal of one's self into the thing which one undertakes, whatever it may be.—*Rev W. J. Tucker, D.D.*

CURIOUS GLEANINGS FROM HEATHENDOM.

—"From the 2d to the 18th of September, all Hindus perform ceremonies in honor of their dead, chief of which is to feed the Brahmins. No one washes his head for sixteen days. If they do, the dirt they wash off will fly into the heads of their dead relatives in Paradise and cause untold mischief."—*Missionary Letter.*

—"Here, in India," writes a lady missionary, "a woman of good reputation must not walk in the streets with clean clothes on. A dirty *chuddar* is a mark of respectability."

—Miss Adele M. Field says mothers in China often turn their girl babies over to hucksters, who hawk them about the streets in a basket, selling them for about the price of a spring chicken. Mothers of infant sons buy these girl babies and rear them as future daughters-in-law.

—It seems that a tradition of the crucifixion of Christ is held by a tribe inhabiting the northernmost part of our continent, who dwell within a few hundred miles of the North Pole. Prof. Stevenson says that a native of one of the tribes, near Point Barrow, told him that a man who lived a long time ago was killed and put into the ground, and a few days after rose again. He said that he had it from his father, and his father from his grandfather, and that he did not know how many generations it had been in the family.—*Home Mission Monthly.*

BIBLE DISTRIBUTION IN MEXICO.

REV. WM. D. POWELL, D.D., missionary of the Southern Baptist Convention, gives, in the *N. Y. Independent*, the following hopeful account of his work among our Mexican neighbors. We feel sure it will interest our readers:

"One of the most hopeful and encouraging features in our work is that the Mexican people are thinking for themselves. Formerly the Church authorities did all the thinking for the people. This is generally true even to-day. This slavish fear of man has its origin in two heresies of the Romish Church: first, that there is no salvation beyond the pale of the Mother Church; second, that the priests are Christs of the earth. These dogmas are fearlessly and boldly proclaimed from every pulpit in Mexico. Therefore every dissolute character seeks refuge in the Church, and the people prostrate themselves before a priest as before a saviour. The priests tell the people that if Christ wrought miracles on earth, so do they every morning when they convert wine into blood and bread into flesh. They say that if Christ had power so have they, since each one holds the keys to Heaven and Hell, and can send one direct to either place of abode. The people being naturally superstitious it gives the ecclesiastical authorities an illimitable power over the unlettered masses.

"But the educated are not so easily duped by sophistry. They think for themselves, and consequently have renounced many of the fundamental doctrines of the Church, while a vast multitude have become its veritable enemies. They have swung out on the great sea of unbelief without chart or compass. The slavish practice of always kissing the priest's hand on saluting him, and of dropping on the knees when the bishop, or even his empty coach, passes the streets, has well-nigh become obsolete. This you will only see in a few places where fanaticism still reigns supreme.

"I have witnessed these things recently in an effort to push the circulation of the Scriptures. Ten millions of our inhabitants never saw a Bible, and the great mass of the people hate the Bible as they do nothing else. They believe that Bibles and Protestants are both from Hell. Years ago Dr. Vaughn, a distinguished English Jesuit, of most lovely Christian spirit, who is now the head of some Catholic order in New York City, visited this country and South America and undertook to circulate the Catholic New Testament. The books were either given or sold to the people. His desire was for the people to have the Word of God. But his noble efforts were crowned with but little success. I have bought up, twenty years afterward, whole boxes of these books, which in his goodness he had shipped to some priest and the box had never been opened. It is a well-known fact that I have in my home more Catholic Bibles and Testaments than can be found in all the bookstores in the Republic.

"Recently I have secured thousands of gospels from Madrid and London, and now I am making a canvass of the country. I go from city to city and from house to house. If it were known that I was a Protestant, few would buy of me, even though they knew the books were authorized by the Church. But I am a stranger, and the question of my own belief is seldom raised. But the books. Several times the priests, after examining and being anxious to purchase, will have me to go with them to the *cura* to know if they may purchase the book. The people say, 'Take these books to the *cura* and sell them to him and we will buy of him.' But I say: 'You know he will double the price.' 'We know that,' they say; 'but then, there will be no chance of our being lost if he should sell them to us. Our destiny is in his hands.' Often a priest will send some one to tell the people that they are not to buy my books; but they do so, and I have sold three thousand in six weeks. Many insult me and threaten to kill me; and many of my brethren are alarmed lest some of the 'baser sort' may stab me; but I feel that the Lord is in the work and that He will protect me.

"After I have canvassed a city selling Catholic Bibles and the Gospels from Madrid and London, then the people are more willing to buy the excellent books of the American Bible Society. I believe that with God's help I am inaugurating a new era in Bible distribution in this fair land. To-day I received an order for 1000 Gospels. The morning dawneth."

—A farmer, noted for his fine flocks, was asked how he managed to secure such beautiful sheep. "*I take care of the lambs*," was the reply.

—The record of missionary progress during the past century has in it more of solid hope for the world and more of tangible contact with the promises of God, than anything else in human history.—*Foreign Missions After a Century.*

"THROUGH storm and sun the age draws on
When heaven and earth shall meet,
For the Lord hath said that glorious
He will make the place of his feet:
And the grass may die on the summer hills
The flowers fade by the river,
But our God is the same through endless years
And his word shall stand forever."—EDNA DEAN PROCTOR.

AN EDUCATIONAL OPPORTUNITY.

VALUABLE inducements are offered to young women to obtain subscribers to the *Woman's Journal,* published at Annville, Lebanon County, Pa., and edited by Mrs. M. E. Whitmore, President W. M. S. G. S. Four scholarships, covering tuition for the college course of four years, at Allentown, Frederick, Heidelberg and Ursinus Colleges respectively, will be given to the four who obtain the greatest number of subscribers to the *Journal,* at 50 cents for the year, before January 1, 1896. Count will be made then, and the choice of colleges given to the winners in the order of the number of subscribers reported, the highest number entitling the sender to the first choice, and so on. This offer is worthy of the attention of our Reformed girls. The *Journal* commends itself as the official organ of the Woman's Missionary Society of General Synod, and as being edited with ability and great earnestness. The editor and the committee of ladies in charge of the *Journal* will give any information desired.

THE CONTRIBUTION BOX.

INTO the ballot box goes the intelligence of the community, but into that worthy rival, the contribution box, goes the love of the benevolent. Indeed, this glorified institution has, for the most part, preceded the ballot, for the ship of the missionary and the teacher sails first to make man fit to enjoy the blessing of freedom. Charity precedes liberty. Beautiful indeed is the picture when a humble man goes with a mind full of intelligence and deposits his vote, but a picture so striking finds its equal in that scene where the poor widow advances, and, all aglow with the light of benevolence, puts into the contribution box her two mites.—*Prof. David Swing.*

A PHRASE TO BE ABANDONED.

THAT was a good expression in a Japanese girl's letter: "We placed our little gifts on the table for the Lord." Are any of our Children's Bands taught that they are giving money to the "poor missionaries?" Missionaries are the last people in the world to want gifts for themselves. They would gladly do without even that frugal salary of theirs, if it were not necessary for existence. Giving to the *missionaries?* It is they that are giving to us, all the time! Going forth for us; bearing and doing in our stead; giving the chance to us, from our comfortable homes and easy church life, to lift along with them on the grandest work ever given men to do.

Our gifts may be "for the poor heathen." They certainly ought to be, as this Asiatic girl has put it, "for the Lord;" but let us have done with that worn-out phrase, "Giving to the missionaries."

O Thou who all my life hast crowned
With better things than I could ask,
Be it to-day my humble task,
To own from depths of grief profound
The many sins, which darken through
What little good I do!

—*Alice Cary.*

THE CHILDREN'S PAGE.

He that Watereth shall be Watered also Himself.

BETH belonged to the mission band. She enjoyed meeting her friends there, and loved to work for the boxes. If asked what the band was for, she would have said that it was to help to teach the heathen about Christ. And yet, though Beth was working faithfully that the little sisters in heathen lands might learn to know and to love the Saviour, and to grow like Him, she herself had not learned this lesson. Like other little girls, Beth had her faults, and she had never taken much pains to overcome them. She was inclined to be careless and selfish, and disliked to deny herself for the sake of another.

The band was educating a little girl in one of the mission schools, and one day they were delighted by receiving a letter from "Katy," as they called her. It was written in English. It was a long letter; but only one part has to do with my story; I will quote it for you.

"I want to thank you very much, my little friends in America, who so kindly are paying for my education. When I came to the school I was a heathen girl; I did not know about the dear Saviour; I had never heard of Him. I had a very bad temper; I was selfish, and did not like to give up my own way for others, but wanted always to have the best, and to do in our plays the thing which I wished to do, though others might not wish it. But after a time I was told of Him, and how He came into the world and lived, doing always good to those even who loved Him not, but ill-treated and abused Him; and then of how they killed Him on the cross, who had gone tired and hungry, and with bleeding feet working for them. And it made my heart sad, and the tears would not be kept from my eyes that He should be treated so; and I loved Him, and wished that I might have been then alive, that I could have told Him so, and perhaps given Him a cup of cool water when He was thirsty, or bathed His feet when they were tired with much walking. But then my teacher wiped my tears away, and told me for my comfort, that though He has gone away we may still show Him that we love Him, and that up in heaven His heart will rejoice.

"She told me that He wishes us to be like Him, and that He was gentle, patient, not pleasing Himself, but only always others; and that if I spoke not the angry word, if I pleased not myself, but others; gave to others the best, not keeping it for myself—then He would be very glad and happy. And besides all that, by telling others of Him, I might obey His command, and help to carry the gospel to every creature, as you have so kindly sent it to me. And so I began to try to grow like Him, but found it very hard; but when the angry words came rushing to my lips, a little prayer I would say in much of a hurry, begging Him to keep closed the lips, and He did always help me; and now, for love of Him, it is becoming each day more easy. This I have told you, that you may see how happy you have made the little heathen; and that you may see she is trying to grow what the children who have always known about Him must be—unselfish, gentle, faithful; and that, by and by, when she shall have learned much more of Him, she is to go back and tell it all to her own dear people. For all this greatly I thank you, and ask that you will pray for me, that never I may do what will grieve Him."

At home, all that evening, Beth was very quiet; her mother asked her if she felt ill; but though she answered "No," she begged to be excused soon after supper, and went away to her own room. It was so unusual for Beth to act thus, that her mother was worried and soon followed her. She found her in bed with the room quite dark, which was also contrary to her custom. Going to the bedside, she laid her hand on Beth's cheek; to her surprise it was wet with tears.

"Beth," she said, kneeling down and drawing the child into her loving arms, "will you not tell mamma what is troubling you?" And then it all came out—about the little heathen girl, who was trying to be "like the children who had always known Him—unselfish, gentle, and faithful."

"Oh, mamma, it made me so ashamed, for I have never been like Him, but just as horrid and selfish as could be, always wanting my own way, and being cross if I couldn't get it; and to think of that poor little girl who had never been taught before! And, mamma, I think I was rather proud of what I was doing for the heathen," and here poor Beth broke down, and sobbed on her mother's bosom. At first her mother did not speak, only smoothed the bowed head tenderly. Then she said, kissing her, "My darling, your little band has done for you what I hoped and prayed it would do. The little sister in heathen-land has taught you the lesson you might have learned in no other way. In helping others you have been helped; or, as Solomon has said, 'He that watereth shall be watered himself.' Now your eyes have been opened, and I am sure you will remember, like the little sister, where only you can 'obtain mercy, and find grace to help in time of need.'"

And because she was in earnest, not because it was easy, Beth, with that loving help, did succeed in overcoming her faults. When she found that she was succeeding, she wrote to the little sister, telling her how she had helped a child, "who had always known Him" to try to become like Him. And now a little secret is being whispered: it is, that Beth is looking forward to the time when she shall meet the little sister in her own land, and help in her glorious work—the work of which Beth herself is the first fruits.—*Children's Work for Children.*

—We have been trying to give our young readers selections suitable for recitations at missionary meetings. Has anybody used "Little Mawsa" (April number of the MISSIONARY GUARDIAN), "Little Builders," (May), or "Go Preach my Gospel" (June)? And here is another:

Lend a Hand.

Are you in the market waiting
  While the world's great fields are white,
Effortless your strength abating
  Since you use it not aright?
Lend a hand! The work is growing,
  And the Master's service calls;
On His fields your toil bestowing
  Ere the night inactive falls.

Hasten! Join the reapers willing
  With full purposes of heart;
Since it is His will fulfilling,
  Cheerfully do well your part.
Lend a hand! The work is growing,
  And the Master's service calls;
On His fields your toil bestowing
  Ere the night inactive falls.

Faint not, though the days are weary;
  Murmur not, though they are long;
Love will make His service cheery.
  Love will fill its hours with song.
Lend a hand! The work is growing,
  And the Master's service calls;
On His fields your toil bestowing
  Ere the night inactive falls.

—*F. J. Stevens.*

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. V. OCTOBER, 1895. No. 10.

NEED OF MORE WORK.

WE are assured, by the statistician, that if the city of Chicago continues to grow in the same ratio as at present for the next twenty-five years, the population in 1920 will be over 5,000,000. We do not pretend to fully understand the basis upon which this calculation is made, but the calculation comes from a source which should entitle it to respectful consideration. It may be, too, that in this, like in other similar cases, there must be a little allowance made for the pride of place which men feel, and which causes them to be over-sanguine when predicting the future of their home cities. He who has watched the growth of that city, however, must confess that there are many reasons for these predictions. The growth of the city has been a marvel. But we wish to call attention to another matter in connection with this great centre, and that is, that the increase in population has been, and is now, proportionately much greater than the increase of church-work in the city. In other words, it is claimed that the mission-work of the churches is not keeping pace with the increase of population. We do not have at hand the data by which to verify the correctness of this claim; but we have no reason to doubt it. It is said that vastly more and greater work is needed in order to meet the spiritual wants of the people. There is reason why special efforts are needed to reach this growing population. We are told that Berlin has grown rapidly during the last decade; but the increase was made largely by German immigration. Not so, however, with American cities. The increase is very largely from the foreign element. To do mission-work among such people requires ministers of many nationalities. It is said that in this city Protestant Bohemians, Italians, Poles and Hungarians are very largely neglected. It goes without saying that the Roman Catholics look after their people of every nationality. Where there is such a heterogeneous element, mission work becomes more difficult, and some are liable to be neglected. But so much the more urgent are the demands for more missionary work. All over the West great centres of population are growing up rapidly. Look at the great cities along the chain of Northern lakes. These are growing at a rapid rate. To the northwest we have the cities of St. Paul and Minneapolis—the twin cities—where there are grouped a population of nearly 300,000. Omaha and Council Bluffs, with the villages adjacent, claim 200,000. Kansas City, Mo., with Kansas City, Kan., and the group of little towns, make another community

of at least 250,000—and 500,000 is claimed for these places within the next decade. We might mention many other centres of growing population in the great West. Wealth as well as population is moving upon the great plains west of the Father of Waters. If the readers of the GUARDIAN will go to the trouble to make inquiry, they will find that there is great lack of missionary effort in all these centres. Not but that the denominations are doing heroic service, but that the work is greater than can be accomplished with the means employed. We mention these facts to impress upon our readers the great need of more earnest and persistent work in the home-field. Here in these great centres is a work for the Reformed Church. Will we lay hold of our opportunities? F.

MORE ZEAL.

ONE has said, Give me a hundred men like the Apostle Paul, and I will win the world for Christ in ten years. How so and why so? Was Paul a better man than many Christian men now in the Church? Had he more of the grace of God in his heart, or had he a larger measure of the love of the Master? We do not believe he had; and neither do we believe that he was a better man or a better Christian than many now in the Church. But we believe that he had a deeper insight into the condition of humanity under sin—a better appreciation of the need of salvation, and consequently a greater zeal to call sinners to repentance. For these three things we need to pray, viz., that God may give us to see the deep degradation under which sinful humanity lies, that we may fully realize the great need of salvation for humanity, so that we may be enthused in our desires to save men. We believe that we are within the bounds of truth when we say that there are thousands of members in the churches who lack entirely in the three points mentioned. They have no idea of the exceeding sinfulness of sin as it affects humanity—they have no appreciation of the need of salvation for humanity, and consequently have no enthusiasm in the work of saving souls. We need to pray that God will awaken us to a sense of all these. How can we live along from year to year and care nothing for the salvation of the world? We pray vociferously at times that God may save the heathen world and men in general. That is very well so far as it goes, but let us pray a while that God may put us to work to save the world, that He may give us a love for the souls of men, and then an enthusiasm to go to work and save them. These above all else were the distinguishing characteristics of Paul's life. We need to be thoroughly filled with the Spirit of the Master. It is said of Spinoza that he was a God-intoxicated man. No matter what his philosophy may have been, he, as a person, was completely filled with the love of God. So must we be. So was Paul. So have been all the great missionary workers of every age of the Church. The trouble with us is, that we are continually calling on God to do wonders in the way of converting sinners. But this He will not do, except as we are willing to become the instruments through which this may be done. The grace of God is simply that which God does for us. What He does for us is only that which we need to accomplish a work for Him, and if we do not quicken the grace within us, in bringing others to Christ, it will soon die. Let us, first of all, pray that we may be filled with the love of God. Then let us intensify

that love by bringing others to Christ. This spirit we need in our churches, and until we have it in greater measure, the missionary work will move along but slowly. F.

RESULTS OF MISSION WORK.

SOME time since we happened to be near several persons, of fair standing in the community, who were discussing, what they called, the failures of the Church and the shortcomings of church members. This is a common theme of conversation among a certain class. Among other things the subject of missions, both home and foreign, came in for consideration. Much as these men may know about things in other directions, we were soon convinced of the fact that they knew nothing about the subject of missions, and, perhaps, did not wish to know anything about it. What seemed strange to us was, that they should criticise and find fault with a work about which they knew next to nothing, or, if they did know, were too much prejudiced to admit its good results. It is only necessary to take up the history of missions to be convinced that much more has been done through missionary effort than simply to preach the Gospel to the heathen nations.

It is true that the armies and navies of the civilized nations have, in many instances, opened the hitherto sealed ports of the heathen nations, as Commodore Perry in the case of Japan, and England in the case of India. But it is just as true that the missionaries of the Church have entered the dark places of the earth, in many instances, without the intervention of any civil power. The islands of the Pacific Ocean were conquered for Christ by missionaries, without the protection of the civilized nations. In some instances the selfish grasping spirit of the nations became a hindrance to the missionary work, rather than otherwise. But to fully estimate the value of missionary work, we must consider the influence which it has exerted upon the life of the nations. We say that the religion of Christ made civilized nations of the heathen peoples—respectable nations out of roaming herds. That is true; but when we admit that much, we must remember that to accomplish this fully a vast amount of work had to be done that may not be considered missionary work direct. Missionaries tell us that the languages of these heathen people must be reduced to some system, which, we suppose, means that they must be reduced to writing, and grammars must be made. We know that it has been the work of the missionaries to translate the Bible and other good books into the languages of the countries, so as to elevate and educate the people. Then, too, these missionaries must, by teaching and example, bring these people into a condition of civilized life. No amount of civil power can accomplish this for them. It is also a fact that the geography of many portions of our globe has been given by the missionaries. Many of the noted explorers were missionaries, and, deny it as much as you please, it is still true that most of the dark places of the earth have been revealed by the missionaries of the Church. Then, too, we can assert, and even candid men of the world will admit, that the markets of the world open up to the civilized nations of the earth just as rapidly as the missionaries advance to open up the dark places. *The Youth's Companion*, in a very interesting artlcle, admits this, and makes the declaration, which we all know, that the wants of a civilized people are

much more numerous than those of an uncivilized, so that commerce derives great benefits from missionary operations. Sometimes we hear people speak about the influence of the great powers over their dependencies. True, that is, but frequently not for any special good. So far as the progress of civilization is concerned, what has England ever done for India, or France for her dependencies along the Mediterranean and Indian Oceans, or even Germany, for her foreign possessions? Were it not for the missionary efforts of the Church those countries would still be in utter darkness. True, these countries protect the missionaries, but not so much as *missionaries* as *citizens*. Then, too, all civilized countries see the commercial advantage of missionary work, and, upon that ground, protect and encourage it. But what has missionary work done, and what is it now doing for the civilized nations? It has virtually wiped out the five points of New York City; it has stricken down the seven dials of London, while it has made respectable quarters of sections in our large cities where a man's life was hardly safe. By this we do not mean to intimate that the work is done in the home land. No indeed. Right here, in free America, there is need that the Church shall man more fully the watch-towers. The ends of the earth are gathering on our shores, and it becomes the Christian people of this country to see to it that these immigrants are brought under the benign influence of the Christian teaching and life. Missionaries and missions not only bring the Gospel to all classes, but they do a work which is calculated to build up the material resources of every land and nation. F.

CHURCH CUSTOMS AND DOCTRINES.

WE had a conversation, some time since, with a good brother who claimed that our progress, as a Church in her missionary work, must, necessarily, be slow, because of our peculiar doctrines and customs. The good brother told us this while we were on our way to look up a location for a mission in a large city. This is not the first time we were told this, and not the first brother who held the same views. We wish to say to all the readers of the *Guardian*, that we do not believe a word of it. The more we go up and down through the land, and the more we see of our mission work, the less do we believe it. The sooner we get rid of that notion the better for us as a Church. That theory is very self-satisfying in its character, and has doubtless been the cause of not a little inactivity in the Church.

What have our customs and doctrines to do with the missionary work of the Church? Do these, in any way, interfere with our work of calling sinners to repentance? Are our customs and doctrines not good? We believe they are, and if so, why can they not be used anywhere? Church customs, like all other customs, must not be unyielding. If they are like the laws of the Medes and Persians, then they may stand in the way of progress in missionary work. Church customs are often merely local in their character—and hence must differ in different localities. The principles underlying them may be preserved, however, everywhere. We can carry out our educational system of religion anywhere and everywhere, though it may be in a little different form in different localities. There is not a custom that belongs distinctively to our Church but that can, in principle and in life, be observed throughout the land —although, perhaps, not in just the outward form as among our churches

along the Atlantic coast. The Reformed Church need not be, in outward form and custom, just the same in Pennsylvania as in Kansas; in Japan, as in the United States. Indeed, such will never be the case, and we should not expect it. And, yet, all the essential customs of the Church can be observed anywhere.

As to doctrine, what doctrine does the Reformed Church hold as central in her system, that the world does not need for its salvation? The mediatorial life of the Lord Jesus Christ the world needs for its redemption. Not doctrine, primarily, but life the world needs, and that must be the life of Christ. No matter what confessions may say or what men may claim to teach,—Christ is the way, the truth and the life, and faith in Him, through the operations of the Holy Ghost, is the only way of salvation. This the world needs and must have, and this central doctrine no church can better proclaim than the Reformed. Our doctrines of the sacraments few dispute. We lay more stress upon the sacraments than some other churches; but few there are who dispute the position we take on them. Why are our doctrines not good doctrines to preach? Why should they not commend themselves to all right-thinking people?

Then, too, with our theory of development we are not bound to any traditional custom of the past. Repristination finds little favor in the Reformed Church. There may have been some traditions in our past history that we need to abandon. If so, abandon them. Our catechism is good anywhere, and every earnest missionary can use it—but we must be willing to admit its defects as well as its good qualities. One may have a dry intellectual training in the catechism, and may fail entirely to apprehend the life of the system. The system is not at fault, but the life and spirit of it have not been apprehended so as to mould the life of the individual. Such persons going out into the world are driven about by every wind of doctrine. We find many such people in the West, who in the East were trained in the Heidelberg Catechism, and even boast of such training—who, to-day, hold the most absurd doctrines imaginable. They claim to have no faith in the Church whatever. They tell us that they have changed their minds about these things. But all this has nothing whatever to do with our doctrines and customs. The doctrines of the Reformed Church are the doctrines of God's word, and these the world needs. We need to remember that it is our duty, and our solemn duty, too, to go out into the world and proclaim these doctrines. If we really believe them we will proclaim them. If they are life to us we will wish others to enjoy the same. Let us never doubt our ability to spread the Gospel, and let us never suppose either that our Church customs and doctrines are not just what the world needs.

F.

THIS AND THAT.

—Have you, as a member of your congregation, made any inquiries of your pastor as to how much you are expected to pay on the apportionments? Ask him, and he will tell you.

—How many of our consistories at their meetings seriously consider the matter of paying the apportionments? How many arrange for their payments in a systematic way? This is a duty as much as any other duty a consistory has to see to.

—We have *one hundred* missions on the roll of the Board. The Board asks the Synods to pay $44,000 for the English, Hungarian and Harbor missions. If the full sum promised were paid, the roll of missions could be considerably increased.

—There are about 230,000 members under the General Synod. These are asked to pay $44,000 to the home work. That is a little over *nineteen cents* to the member. Certainly this is a sum so small that the poorest should not complain.

—Have our missionaries paid their missionary apportionments? Our missionaries should be very particular to see that these dues are promptly paid. They can hardly expect others to pay when they fail, seeing that they are directly interested in the matter.

—During the month of October all the Synods will meet in annual sessions. What will these Synods do for the cause of missions? That certain resolutions will be passed we doubt not; but how will the Synods impress upon the minds of the delegates the importance and sacredness of the cause? Upon the latter very much depends.

—Some of our missions in the West observe Children's Day in the month of September. Connected with this service they have Harvest Home Services, taking the morning and evening for the two services. The offerings at these services are generally quite liberal.

—The missions beyond the Missouri River had a hard time of it last year on account of short crops. This year the harvests have been abundant, and the people are in better spirits. They will be enabled to do more toward the support of the Church.

—There are said to be 70,000 Bohemians in and about Chicago. Of these nearly 5,000 belong rightfully to the Reformed Church. How much are we doing for them as a church?

—We are greatly in need of extension funds. The work has been growing beyond the means provided for it. The Board should do still more, and indeed must do a great deal more. What has the Church to say to this matter?

—Zion's Charge in southeastern Nebraska is in need of a pastor. English and German are needed. Who will go and labor among that interesting people?

—We are in need of a missionary at Sioux City. A good city, a fine church building, and much hard, earnest work await the man who goes there. The Board wants a good, active man for the place.

—If the Moravian Church can pay an average of fifteen dollars per member to missions, why cannot the Reformed Church pay an average of two dollars to the same good cause?

—It must be said to the credit of a goodly number of our western missions, that they have already paid a good proportion of their apportionments for the present year.

—There are thousands of children in the large cities that are not reached by the Sunday-schools or churches. Here is plenty work for the Sunday-school missionaries of the various churches. There is no office more important than that held by these men, and they can do a great deal of good if they are faithful. Brother Horning of our Church is now at work, and we expect good results.

F.

JAPANESE FEMALE BEAUTY.

THE Japanese standard of female beauty differs in many respects from our own, so that it is almost impossible for a foreigner visiting Japan to comprehend the judgments of the Japanese in regard to the beauty of their own women, and even more impossible for the untraveled Japanese to discover the reasons for a foreigner's judgments upon either Japanese or foreign beauties. To the Japanese, the ideal female face must be long and narrow; the forehead high and narrow in the middle, but widening and lowering at the sides, conforming to the outline of the beloved Fuji, the mountain that Japanese art loves to picture. The hair should be straight and glossy black, and absolutely smooth. Japanese ladies who have the misfortune to have any wave or ripple in their hair, as many of them do, are at as much pains to straighten it in the dressing as American ladies are to simulate a natural curl, when nature has denied them that charm. The eyes should be long and narrow slanting upward at the outer corners; and the eyebrows should be delicate lines, high above the eye itself. The distinctly aqueline nose should be low at the bridge, the curve outward beginning much lower down than upon the Caucasian face; and the eye-socket should not be outlined at all, either by the brow, the cheek, or by the nose. It is this flatness of the face about the eyes that gives the mildness of expression to all young people of Mongolian type that is so noticeable a trait always in their physiognomy. The mouth of an aristocratic Japanese lady must be small, and the lips full and red; the neck, a conspicuous feature always when the Japanese dress is worn, should be long and slender, and gracefully curved. The complexion should be light,—a clear ivory-white, with little color in the cheeks. The blooming country girl style of beauty is not admired, and everything, even to color in the cheeks, must be sacrificed to gain the delicacy that is the *sine qua non* of the Japanese beauty. The figure should be slender, the waist long, but not especially small, and the hips narrow, to secure the best effect with the Japanese dress. The head and the shoulders should be carried slightly forward, and the body should also be bent forward slightly at the waist, to secure the most womanly and aristocratic carriage. In walking the step should be short and quick, with the toes turned in, and the foot lifted so slightly that either clog or sandal will scuff with every step. This is necessary for modesty, with the narrow skirt of the Japanese dress.

Contrast with this type the fair curling hair, the round blue eyes, the rosy cheeks, the erect, slim-waisted, large-hipped figures of many foreign beauties,—the rapid, long, clean-stepping walk, and the air of almost masculine strength and independence, which belongs especially to English and American women,—and one can see how little there is that the Japanese recognize as beauty among them. Blue eyes, set into deep sockets, and with the bridge of the nose rising as a barrier between them, impart a fierce grotesqueness to the face, that the untraveled Japanese seldom admire. The very babies will scream with horror at first sight of a blue-eyed, light-haired foreigner, and it is only after considerable familiarity with such persons that they can be induced to show anything but the wildest fright in their presence. Foreigners who have lived a great deal among the Japanese find their standards unconsciously changing, and see, to their own surprise, that their country-women look ungainly, fierce, aggressive, and awkward among the small, mild, shrinking and graceful Japanese ladies.—*Japanese Girls and Women.*

THE LEPERS OF THE WORLD.

FEW realize how numerous are the sufferers from this most terrible malady. Miss Kate Marsden, whose life is devoted to the mitigation of their sufferings, is preparing a chart, designed to show at one view the real prevalence and spread of leprosy in various countries. From the minimum figures already supplied by government medical returns and other reliable sources, she reckons that there are 1,300,000 lepers in the world. China alone is said to have more than 600,000; Japan, 200,000; and India at least 100,000. But Miss Marsden would rather understate than overstate the case in her earnest endeavor to move the practical pity of the Christian public.

What an awful aggregate of sorrow and suffering is represented by these figures! Who can estimate the value of every Christian effort made to alleviate their pain and grief and to stay the progress of the dread disease?

Leprosy, the greatest disease of mediæval Christendom, is identified, on the one hand, with a disease endemic from the earliest historical times, 1,500 B.C., in the valley of the Nile; and, on the other hand, with a disease now common in Asia, Africa, South America, and the West Indies, and in certain parts of Europe and the islands of the sea.

Egypt is generally regarded as the country from whence leprosy came. It was endemic among the Hebrews when they migrated from there. During the Middle Ages it was estimated that there were about 20,000 lepers in Europe, and every considerable town had its "lazar house." Owing to strict legislation, it is now found only in small isolated coast districts of Norway, Russia, the Riviera, Spain, Iceland, and some islands. It is common in all the countries of Asia, and in most of the coast districts of Africa. The West Indies and South America (the Guianas), Malasia, and many of the islands of the sea also have numerous sufferers from this dreadful disease. The essential cause of leprosy is unknown; but it is generally found among people who live on the sea-coast and live largely on fish (often putrid), and who intermarry closely. It is not now believed to be contagious. Comparatively little missionary work is being done for lepers. The Moravians have a "leper home" in Jerusalem, and work among them in South America and elsewhere. The Mission to the Lepers in India is doing a glorious work among the lepers of India, Burmah, Ceylon, and Japan. There are also hospitals for the lepers of Europe, of Madagascar, and South Africa, and missionaries are laboring among those in various other parts of the world. Little can be done for the poor lepers' bodies, though their sufferings may be lessened, but their souls may be cleansed and saved; and the work among them is a certain one, which should call forth our deepest sympathy and most hearty support.—*The Missionary Review.*

MISSION WORK OF A CENTURY.

IF we turn now to look a little more closely to the marvelous openings which God has made for the entrance of Christian missions, we are met by the fact that at the beginning of the century almost the entire world outside of Christendom was closed to mission effort. It was inaccessible. No Christian

missionary could name the name of Christ among the heathen nations. It is difficult for us at the present time to realize what was implied in this fact. We have become so accustomed to an open world that the solemn and awful meaning of a closed world is lost upon us. We have, however, still before us two illustrations of these closed doors in the country of Thibet and the city of Mecca. No Christian missionary could penetrate to the sacred city of L'hassa in the interior of Thibet, or to the Moslem stronghold of Mecca, in southwestern Arabia, without exposing himself to a violent death upon the very threshold of the undertaking, and should any attempt be made to force an entrance for missionary purposes it would no doubt precipitate a frightful war.

At the beginning of the century this condition of things was practically world-wide. At least a thousand millions of souls were, with scattered exceptions, inaccessible to the Christian missionary. The islands of the Pacific were known only through the discoveries of adventurous navigators, and so barbarous and cruel were the inhabitants that it was death to land upon their shores; and, moreover, there were practically no facilities for reaching them. Now twenty-seven of the more prominent groups have come under the protection of Christian powers, while missionary work is conducted in a great majority of them, and the Gospel has triumphed in those dark regions as in no other part of the heathen world. Japan had banished Roman Catholic missionaries in 1614, and closed its doors to the entrance of foreigners, but on July 4, 1859, they were thrown open, and before January 1, 1860, three missions, the American Reformed, Episcopal and Presbyterian had entered and established themselves. Korea, the "Hermit Nation," remained long hidden from the outer world, but in 1884, eleven years ago, it was opened, and the Presbyterian Church entered with a mission, and already five other societies have followed, and the whole country is at last accessible, both to the traveler and the missionary. China, with its vast dependencies, except where a foreign nation had secured a foothold, as at Hong-Kong, was closed until, in 1842, five ports were opened, and in 1860 the Treaty of Tientsin threw the whole empire open to the world, and missionaries at the present moment are occupying every great province, with two exceptions, where itinerating work is done. The same story is practically true of Siam and Burmah, both of which have become accessible within the century. In Siam our missions have been received with royal favor, and treated with distinguished favor by the government. The struggle of Carey and his companions to secure an entrance into India has been referred to. As early as 1813 liberty of evangelization had been conceded by the East India Company, a stipulation which was secured at the time of the renewal of its charter. The country is at present occupied by fifty-three missionary societies and twelve independent missions. The third Decennial Conference of these societies has recently been held at Bombay, January, 1893. Madagascar was entered in 1818, the Turkish Empire in 1820, and Persia in 1834.

As we touch the shores of Africa we have reached the scene of perhaps the most remarkable providential developments of the century. When most of us were born the great interior regions of Africa were unexplored and unknown. To-day they are the scenes of the political, commercial and missionary activities of all the great nations of Christendom. Modern steamers are navigating the interior lakes and rivers, and railway trains will soon be rushing up and

down the great valley of the Congo, and both east and west coasts of the continent are connected by cable with the European telegraphic systems.—*Foreign Missions after a Century.*

NOTES FROM THE FIELD.

August.

—Ralph Souder Snyder is the name of the latest addition to our missionary force. He arrived on the 13th. We all rejoice with Bro. and Mrs. Snyder in the birth of this, their first-born.

—Bro. Oshikawa was seriously ill at the beginning of the month, but is well again, though still somewhat weak. We all regret that his modesty forbids him to wear the title of doctor of divinity, conferred upon him by Franklin and Marshall College.

—Bro. Miller also had an attack of illness during the month, but is happily restored.

—Nearly all of our theological students are out engaged in active work somewhere.

—One of our hard-working evangelists asked for a vacation of three weeks. He spent the time at a point within the territory of another evangelist, and together they had a number of meetings, which resulted in five applications for baptism.

—Cholera is spreading in the north. Thus far (end of August) there have been in Sendai some 140 cases, nearly all of which have been fatal. Only two or three persons attacked by the dread disease have recovered.

—A curious example of Buddhist and Shinto opposition to Christianity occurred recently at Yamagata, when Dr. and Mrs. Moore and Rev. Miller visited that place. The chief of police of the town became a believer and was baptized. This step had the effect of exciting the priests and adherents of the old religions, and on the evening of the day on which the man was baptized a Buddhist and Shinto indignation meeting was held in a large theatre. A great and noisy crowd was present, and Christianity was severely denounced. The next evening, when a Christian lecture-meeting was held, an unusually large and respectful audience was present, the meeting of the previous evening having proved an excellent advertisement for the Christian meeting.

—Japan has at present an excellent Minister of Education. His name is Saionji. The *Japan Mail* has the following to say about him: "Marquis Saionji's educational policy, as made known by his speeches and his conversations with journalists, seems to be approved by the greater portion of the educated classes. Stated in a few words, his idea is to reject the narrow and one-sided moral system, favored under the regime of his predecessor, and to bring up the young generation on liberal lines. He attaches great importance to the study of the English language, declaring it to be his purpose to make that study compulsory where it has hitherto been optional, and to make it optional where it has hitherto not been included at all in the curriculum. The *Jiji Shimpo* states that, although there is nothing very remarkable in the views enunciated by the Minister of Education, great significance attaches to the very fact that it has become possible to appoint a man of such liberal ideas to

the chair of education. No such appointment could have been made some years ago, when excessive jingoism and fantastic ideas of nationality were in vogue. In short, our contemporary thinks that the tone of national opinion has greatly changed for the better; men have grown more liberal and come into closer touch with the current of universal civilization."

—Quite recent intelligence indicates that the Sultan of Turkey is still struggling in the toils of diplomacy to extricate himself from the grasp of the European powers, by the worn-out method of prevarication and reliance upon the spirit of contention among the nations that surround him. But it would seem that the nations challenging him are for once, at least, in accord, and the Sultan finds himself, if we be pardoned the use of a rough, but very expressive, phrase, "between the devil and the deep sea,"—between the violation of his sovereignty and his deposition from his iniquitous throne. May it not be that God is smiting him with the blindness of infatuation, to the overthrow of the Moslem power? The Earl of Salisbury has been making use of some very significant language on the floor of the English Parliament.

—Frequent allusion is made to the density of the population in China, and language is sometimes used that would imply that the land is so overrun with human beings that they are obliged to live in boats on the rivers or bays. But as a matter of fact the density of the population in China is but little over that of France, and not half that of England and Wales. Not including the vast dependencies of China, such as Mongolia and Thibet, but simply reckoning Manchuria with China proper, its area is about 1,700,000 square miles. Two hundred people to the square mile would give a population of 340,000,000, which is not far from the average estimate made by statisticians as to the population of the empire. But Japan has 275 to a square mile; Germany, 236; England and Wales, 497; while Belgium has 548. There need be no fear, therefore, lest the Chinese, not having room enough at home, will be forced to overrun other lands.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

A WORD FROM THE MISSIONS.

—The Board, as heretofore stated, has determined to sell the old church property at Denver, Colorado, select a new site, erect a chapel, and found an exclusively English mission. It is deemed necessary to do this, in order to make the mission a success. This will necessarily create a little friction, so that Brother Winter deems it best to resign the mission, and let one take his place who has not been mixed up in these little difficulties whatever. The Board is sorry to lose the services of Brother Winter, as he did a good work while at Denver. The facts are, that he should not think of leaving the place, but being fully convinced that another can do better work, the Board could hardly do otherwise than accept his resignation.

—Rev. F. H. Fisher has taken charge of the mission at Hiawatha, Kan. He has been transplanted from the rough soil of old Pennsylvania into the alluvial soil of Kansas. Let us hope that he will thrive well in his new home. He has but one congregation to serve, has a good church property, with a desirable parsonage, all beautifully located. We hope to hear good reports from Hiawatha. We believe that it is a fruitful field, and if well cultivated will bring an abundant harvest. Certainly there is plenty of room for the Church, and abundance of material that should be saved.

—Rev. S. A. Alt has removed from St. Joseph, Mo., to Holton, Kansas, taking charge of the mission at the latter place, taking the place of Rev. O. E. Lake, deceased. He has purchased himself a home in Holton. The mission consists of two congregations, some eight miles apart. It seems to us, after visiting the field, that there is here a good opening for our Church. What is needed is continuous, steady labor, not expecting to build up the field in a year, but taking time to lay the foundations deep and well, and then gradually building the superstructure. That is the best kind of mission work, at any rate.

—Rev. J. S. Freeman writes us that he is now settled on North Howard Street, Akron, Ohio, and that his friends will find him there hereafter, he having taken charge of Trinity Mission in that city. The mission had been looking for a pastor for a long time, but somehow failed to find one until they hit upon Bro. Freeman. We believe that Bro. Freeman is the right man in the right place, and will do a splendid work among that good people. All the conditions are present for a fruitful pastorate, and we believe that pastor and people will stand together and do a great work.

—Rev. J. H. Mickley has taken charge of the Johnstown mission, whereof we are heartily glad. The people of that mission have passed through deep waters, and a less heroic people would have become entirely discouraged. But they waited patiently until a shepherd was found for them, and now, we fondly hope, the time has come when a great work will be inaugurated and carried forward. With such a fine structure, so centrally located, there is certainly no reason why there should be a failure in building a self-supporting charge in a very reasonable time. We can bespeak for Bro. Mickley plenty of hard work, but we believe he will willingly do the work.

—Rev. Parley E. Zartman, of Sioux City, who for more than three years had charge of the mission in the aforesaid city, intends to spend a year in some institution and take a post-graduate course. We are sorry that we must drop his name from the roll of missionaries, but wish him much success wherever his lot may be cast among the churches. The church at Sioux City will be supplied with a pastor at as early a date as possible.

—We feel very sorry that the Executive Committee, at its meeting in Meadville, could not see its way clear to make Warren, Ohio, a separate mission. The lack of money made it simply impossible. But the good people of that place are going right ahead in the erection of their chapel, and are willing to take such an amount of preaching as the pastor of the Warren charge can give them. We hope the time is near at hand when a new mission can be established there.

—We have had lately several communications from different persons in the Church, on the importance of founding a new mission in North Columbus, Ohio. We never investigated that point, as our treasury is not in a condition just now to undertake any new enterprises; but we have no doubt that North Columbus would be a very encouraging field for a new mission. We believe also that our Church should, just as soon as possible, organize such a mission. The cities need mission work, as in them is the material that should be taken care of by the Church.

—As we are writing we receive a letter from Bro. Horning, our Sunday-school missionary. He has just commenced work at Springfield, Ohio. He has been there but five days. He is a perfect stranger among the people. He has been among some of the people. Some are very anxious for a Reformed church; others are willing that it should be established; while others again are entirely indifferent about the matter. After notifying some and visiting others, he had *eighteen* at his first service. But this is no test at all, as not sufficient time has elapsed since his arrival to give the movement the needed attention. He is going forward with the work, and we have no doubt that by the time this comes to our readers the outlook in Springfield will be quite different. It is surprising, however, how indifferent people do become when separated for a time from the congregations in which they grew up and were confirmed. It takes much hard labor to get them stirred up sufficiently to take a lively interest in a new movement like this. Bro. Horning will experience this in time to come, if he has not already.

—We met a gentleman a few weeks ago from Cedar Rapids, Ia. He hails from Waynesboro, Pa., originally, but has been in the West for nearly thirty years. He told us that he was married by Dr. T. G. Apple. His wife, before her marriage, belonged to the Reformed Church. He asked us why the Reformed Church never organized a congregation in Cedar Rapids. We tried to make an excuse, but really could not give a very good one. He told us then that he knows a number of members who belonged to the Reformed Church formerly, and he said he had no doubt that a congregation organized there would grow and do well. We hear the same from many other towns. What a pity that we did not do more efficient work many years ago among the growing cities of the West! If we had done so, the harvest now would be great.

—The fall of the year is at hand. The time for more pronounced church

work has arrived. Deny it as much as we please, it is still true that the summer season is usually very slack as regards church work. During the hot season the people seem enervated and without ambition. It is also the time for vacation both for pastor and people. While it is true that there ought to be no vacation in church work, yet we must recognize the facts as they exist. As the hot season is past, and both pastor and people are home again, it is time for work. But not work, perhaps, in the former way and by the same methods. The missionaries under the Board should now carefully determine the manner of work for the coming winter. This may not be materially different from that which was common heretofore, and yet it may have to take on some new features in some particulars. New catechetical classes may have to be formed. The Sunday-schools may need reconstruction, or, at least, some new features added in order to make them more efficient. Are there any debts that need to be cancelled. Arrangements should be made to pay them during the coming winter. If you wish to hold a series of special services for the benefit of the charge or mission, these ought to be arranged for and the people be prepared to take part in them. The good pastor, like the wise general, thoroughly arranges his campaign, and then goes forward to carry it out as nearly as possible. A poor system is better than none, and the missionary who moves along from year to year without any plans and methods of work, is almost sure to make a failure. We would say to all the missionaries, arrange your work with some system and order. Then put every man, woman and child to work to carry out the plans, and you will be sure to succeed. Do not be discouraged. Do not suppose that some other man can do the work better than you can. No, you are the man whom God called; you are the man for the field, if you only do the work.

F.

—That noble missionary, Dr. Paton, of the New Hebrides, made many friends while in this country about three years ago. They will be glad to know that the missionary ship which he so much desired has been provided for him, and was launched at Govan, Scotland, August 18th. He has plans arranged for spreading the gospel among those islands which this vessel will greatly help him to carry out.

—Two Chinese boys, born in America, were stoned recently near New York City by the other children of the public school to which they were sent. Until Christianity has banished race prejudices from our own country, we shall have to speak guardedly in condemnation of China for its hatred of foreigners.

—Miss Wrede devoted herself to prison work in Finland twelve years ago. From that time she has, with unostentatious heroism, visited at least once every year all the prisons and every prisoner in each prison in Finland. She enters the prison in the early morning and leaves it late in the day, and every day of the year finds her steadily pursuing the same ministry.—*Philadelphia Ledger.*

—"Missions, that is to say the embodied courage of the Church, the touchstone of her faith, of her unchanging hope; missions, that is to say the world-subduing Christianity of deed, of witness-bearing, of self-sacrificing love, are their own best apology."—*Christlieb.*

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of our treasury for the month of August were $712.09. These are the smallest receipts for any one month in the last four years. They are considerably over a thousand dollars less than the actual expenses of the Board for that month. True, it was the month of August, one of the lightest months in the year; it was during the vacation season, with many pastors and people away from home. But it was over one hundred dollars less than the August of 1894, and over three hundred less than for the same month in 1893, in both which years the times were harder than at the present.

—But we will not complain. We accept it as an exceptional deficit, and look for a speedy recovery to the steady improvement which had come to characterize our finances. But it was well for all interested in our work to note the danger of losing the gradual increase, which is noticeable in the last few years. This, too, is the more urgent, as after next December our expenses will be increased by the outgoing of another missionary.

—Now that the vacation season has ended, out-goers having returned home, and furloughed pastors are again adjusting their working harness, we bespeak a prompt effort to replenish our diminishing resources. The harvest home services ought to bring us large joyous thanksgiving offerings, while the fall communion season should again bring up our receipts to the measure of our needs. In a few weeks the next quarterly remittance must be made, and when the quarterage is due our missionaries must have it. We cannot make them wait, as here at home.

—Most of the annual reports have been received. Their contents were a source of great satisfaction to the Board. As already reported to the Church, there was a small decrease in the number of the students in the Tohoku Gakuin. But in view of the agitated state of feeling caused by the war and foreign complications; the fact that some of the students entered the army, together with the excitement incident to the great victory, the abatement in the number of students was no surprise; the wonder is, rather, that the shrinkage was not greater. There was no decrease, however, in the girls' school, but instead a small increase. A committee of the missionaries was appointed to arrange for the employment of the last class of graduates as Bible-women, thus realizing one of the grand purposes of the school. The only drawback in their cases is the youth. Middle-aged persons make the best Bible-women. But this is a trouble with them that each succeeding year will lessen. Are there not some good persons, or societies, or Sunday-schools, who will assume the support of these Bible-women? One hundred dollars a year will be the cost to them.

—In the evangelistic work there are appearing some singular features. On the one hand there is a seeming spirit of indifference, caused by the excitement of the times. Yes, they say, Christianity is good enough in itself, but

our attention is just now absorbed by our political and civil affairs; while, on the other hand, there is a decided increase in attendance upon the preached gospel. The manifestation of the practical fruits of Christianity in the spirit of charity breathed forth by the Red Cross Society, and the labor of the Christians to minister to the sick and wounded of the army, seems to have stirred up the people, down deep in their consciousness, and in influencing them in a way that it will take time for them to fully comprehend. This, together with the wide distribution of the Holy Scriptures, for which the war opened the way, is seeming to work like leaven, and may we not hope, working from within, will gradually prepare the people for a blessed harvest of grace? There can be no question that the practical fruits of our holy religion are powerfully impressing the minds and hearts of the Japanese people.

—Simultaneously with this hopeful state of things, additional native laborers, the graduates of our school, are going forth into the field, supplying destitute places and opening new preaching stations. We congratulate the patrons in this country, who in the past have been supporting these young men, upon the privilege of seeing the beginning, at least, of the fruits of their labor. They have in faith invested in these Japanese preachers of Christ and Him crucified, and eternity alone will reveal the glorious interest it will pay.

—The narrative of the life and lamented death of Mr. Dengora Takahashi, one of our Tohoku Gakuin students, prepared by Rev. Dr. M. Oshikawa, at the request of the Board, has been received, and will be published in the form of a tract for general distribution.

—Our latest intelligence confirms the word that the cholera has reached Sendai. It is supposed that the disease was brought in by the returning armies. We are glad to be able to say that our missionaries are not specially exposed. What with their comfortable dwellings, and the care and prudence they are exercising, we humbly trust that a gracious Providence will protect them and defend them from harm. Just here we would suggest the critical importance of providing *all* of our missionaries with comfortable western houses to live in. We had hoped that the self-denial effort would have furnished means for this most important purpose, but our hopes were but partially realized.

—Rev. W. E. Hoy is laboriously engaged in visiting our churches, and will visit each of our district synods at their annual meetings. He will complete his present itineracy about November 1, after which he will not be open to invitations until after January 1, 1896. He will return to Japan next spring.

—Our schools in Japan open their session, after the summer vacation, about September 10. Doubtless there will be an accession of new students. We desire again to call attention to the opportunity of American patrons to assume the support of beneficiaries. With the close of the term in June, a number of beneficiaries graduated, and their patrons have accomplished their kind offices towards them. Now other needy students take their places, who similarly need support. The cost of support is so exceedingly small, only $60 a year, and the opportunity of so great a help of spreading the Gospel so easy and inviting, that it should be esteemed a privilege by persons, or societies, or

Sunday-schools, or congregations, to invest in the immortal souls won by the labors of an evangelist or Bible woman, they may thus qualify for the blessed work.

—We are glad to be able to announce that arrangements are being made for the departure of Mr. Noss, our missionary-elect, for Japan, the latter part of this year. At the meeting of the Executive Committee on September 10, 1895, he was regularly commissioned, and instructed to repair to his field of labor not later than December 1, 1895. He enjoyed a profitable sojourn in Berlin, Germany, where he pursued a post-graduate course in the university, thus enlarging his equipment for his solemn life-work of carrying the glad tidings of salvation to the ends of the earth. The brother may visit some of our congregations in the interest of our work before his departure, in which service we most cordially commend him to the Christian consideration and aid of our people.

—Mr. Isaac Bruce, the poor inmate of the Montgomery County, Pa., almshouse, who gave "*For the Lord*" the *One Cent*, out of which the *Almhouse One Cent Fund* has grown, is *not* dead, as was intimated in some of the newspapers, but still lives to learn of the large fruit his humble offering has produced. The amount aimed at was $1000, with which to endow a perpetual scholarship in our Tohoku Gakuin, for the training of young Japanese for the Gospel ministry. The calculation was that at six per cent. interest it would produce the $60 a year for that purpose. But now that sum has been realized, the question occurred to the Board, Can we secure a *safe* investment at six per cent. interest? We all know that five per cent. is a common rate on first-class investments. So to be sure of the $60 a year, the secretary was instructed to keep the fund open for further increase, and to ask the friends of this noble enterprise to enlarge it to the sum of $1200. The amount in hand at present is $1058.82, leaving the small amount of $141.18 yet to be realized. There are hundreds of friends in the Church who, we are persuaded, would be glad to have part in this soul-saving endeavor if they would but give it their thought. We invite contributions from such. Send your gifts, large or small, to the secretary.

—The historical sketch of our foreign mission work, now appearing in the *Messenger*, will soon be published in the form of a neat and attractive booklet. It will be for gratuitous distribution. It will contain cuts of both our school buildings, and the portraits of all our present missionaries and their wives. It will contain a brief sketch of our work from the beginning, its policy, methods, successes and prospects for the future. The Board desires the whole Church to know exactly what it is doing in the discharge of its solemn trust, and the fruits which are, with the blessing of God, being gathered.

—To contribute to the diffusion of this general information the secretary would say that he has still remaining in his hands a considerable number of the last triennial report, German and English, which he will be glad to send, free of cost, to our ministers or missionary societies for distribution. Please drop him a postal, naming the number and language desired.

—We have just received a fresh supply of foreign missionary envelopes. The charge we make for them is *one postal card*, stating the number desired.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

FROM THE SOCIETIES.

—The committee appointed by Potomac Synod to aid in the organization of a synodical missionary society met at Zion Reformed Church, Chambersburg, Pa., at 1.30 P. M., September 10. Two members of the committee were in attendance, Rev. T. J. Barkley, D.D., chairman, and Rev. F. F. Bahner; also Mrs. M. E. Whitmore and Miss R. H. Schively, auxiliaries to the committee by request of Synod. Others present were Mrs. J. W. Bell, a delegate from Carlisle Classis, with Rev. J. W. Bell and Rev. W. C. Schaeffer, D.D., as advisory members.

—The business of organization, which had been done last year at Greencastle, having been re-committed by Synod, was commenced *de novo*, and a constitution framed as nearly as possible in accordance with the intention of Synod, so far as it could be understood from the instructions. This constitution, if ratified by Synod, will be presented to the missionary societies of Mercersburg and Juniata Classes for consideration, those bodies having been authorized by Synod to form a synodical organization. It is hoped that the long-delayed society will be brought into working order in the course of the coming year.

—A little company of earnest women met at the Reformed Church at Lemasters, Franklin county, Pa., on the evening of August 13, to take the first steps towards forming a congregational missionary society. Miss Alice Light was elected President; Mrs. J. W. Brumbaugh, Vice-president; Mrs. C. J. Smith, Treasurer, and Miss Grace Hoffeditz, Secretary; these ladies to hold office until the adoption of a constitution. It was decided to invite all members of the congregation to unite with the society. At the present writing, the number comprises ten women and one man. The first monthly meeting was held on Wednesday, September 4. The Lemasters congregation is one of the youngest and least numerous in Mercersburg Classis; this step gives evidence of a spirit of devotion and a will to work, which, if diffused throughout the membership, will make it one of the most useful and influential. We hope to hear soon that the society roll is, as it should always be, the same as the list of members in the church books.

—We learn with pleasure from *The Endeavorer*, North Lima, O., that the Little Workers' Mission Band of that charge, which will reach its first anniversary on December 2, 1895, now numbers 27 members, boys and girls. It has thus far contributed $3.50 each to Foreign and Home Missions, $5.00 towards the support of the Sunday-school missionary, Rev. H. K. Miller, and $2.50 to local expenses. A meeting is held on the first Sunday of every month,

at which the pastor delivers a sermon or address. At a special meeting on Sunday evening, July 7, the congregation showed its interest in the children's training for work by crowding the church; there was not even standing room for nearly all who attended. It is a good sign for any congregation when the children's meetings are well attended by the older folks.

—There were also interesting missionary exercises by the "Willing Workers," on August 11.

—Apropos of North Lima affairs, we have to congratulate the charge upon receiving, as its pastor's wife, the daughter of so devoted and experienced a church-worker as Mrs. M. E. Whitmore. Miss Blanche A. Whitmore was married to Rev. Harvey L. Kilmer, Thursday, September 5. Although not personally acquainted with the bride, we feel sure, from her parentage and training, that she will prove a valuable helper in the work of that active charge. May God grant long life and happiness to the young couple and the people among whom their lot is cast!

VARIOUS COMMENTS ON THE CHINESE OUTBREAKS

THE frightful massacre of several British missionaries in China, during the past summer, naturally called forth much comment, not only from the religious press, but from secular newspapers representing every shade of opinion. By many writers, both in England and in America, the occasion was eagerly seized upon for attacks upon Christian missions in heathen countries generally, and in China particularly. Of course the real ground of most of these attacks was hostility, more or less pronounced, towards Christianity itself. This was evident from the nature of the objections urged against missions, the intention in most of them being clearly to represent the religion of Jesus as a mere rival of the teachings of Confucius, of Buddhism, and other heathen faiths; and missionary zeal as fanatical folly, or worse. It was urged that "the civilization and the theology of China are older than ours;" that "they have no desire to change;" that we "pursue, harass, and irritate them" by our "officious intermeddling;" that "missionary work in China is a failure;" that "the average Chinaman cannot comprehend the Christian religion; and it is a question whether the majority of Chinamen who profess to do so are not mistaken." The missionary is not only stigmatized as "a person of inordinate and inconvenient zeal," as "mercenary" and meddlesome, but as imprudent to an almost criminal degree, and so lacking in the "spirit of loving-kindness" and in honorable conduct, as to do "infinite harm" to the cause of Christianity. No one has dared to say that these things are true of *all* missionaries; but the falsity consists in implying, as has been done, that such objectionable conduct is common among them, instead of being, as it really is, exceptional. Assertions, entirely without proof, are boldly made, and most dogmatically on the part of writers who give evidence of the least acquaintance with their subject: as, for instance, that "many of those who have lived there for years recognize the hopelessness of their task;" and that "it takes $2000 or $3000 to save a soul in the far East." A London journal made the astounding assertion that "it cannot be concealed that we are pushing our religion at the point of the sword;" which a Washington contemporary, with

shallow eagerness, endorses as "the situation in a sentence," adding some peculiar logic of its own to prove that the Chinese are grievously wronged by those who bear to them the message of salvation in Christ, and offer them His freedom in exchange for their bondage.

All these criticisms would be of small account if they were not echoed again and again by the enemies of our holy religion, and by half-hearted Christians who seek to evade our Lord's plain command, to "go into *all the world*." Perhaps the best refutation we can present is found in the following extracts:

Rev. Dr. Henry, a missionary of the Presbyterian Church at Canton, China, says: "It should be clearly understood that this hostility, so barbarously manifested, is not entirely or even specially anti-Christian, but *anti-foreign*. It has been too much the habit of certain writers and self-constituted critics to lay the blame of these outbreaks, with the evils that accompany them, upon Christian missions and their agents. It requires but little intelligent study of the facts and motives behind these acts of hostility to show that such charges of blame are entirely without foundation. It is true, that missionaries are more frequently involved in such troubles than any other class of people; but this is due to the fact that they are the only foreign representatives in many parts of the country, and their religion comes under the ban of all foreign importations. Were merchants or other representatives of outside nations to take up their residence at so many points in the interior, they would be exposed to the same treatment as the missionaries."

As to the presence of women in the missions, which is charged as a great imprudence, the *Chicago Record* has this to say: "Mr. Curtis, in his entertaining letters from Japan, mentions the fact that the foreign missionary is a recognized factor in shaping the civilization of Japan, as much on acconnt of his personal influence and that of his family as because of their active Christian work. This is as true of other fields as of Japan. Mission Boards have learned that the way to a heathen household is not infrequently through its female members, and that decent dress, good manners and good cooking are quite as important means of grace as tracts and catechisms. The result is, that the missionary carries not only the gospel to Japan, but all that the gospel stands for in domestic and civil life."

From the *Times-Herald*, Chicago: "No one need imagine that the temporary craze in certain parts of China against the missionaries is going to impose a check on the spirit of Christian missions. At its worst the hideous madness of the people only punctuates the more the urgency of their need."

The *Montreal Gazette* calls the "list of martyrs" given in the telegrams "a sad but powerful evidence of the living force of the Christian Church."

But while missionaries may be regarded as biased by zeal for their own enterprises, and the opinions of writers far distant from heathendom may be thought to have been formed by hearsay, no such exceptions can be taken to the officially expressed judgment of our representative in China, Minister Denby, in a recent dispatch to our government. The substance of his report is thus given in the *Missionary Review of the World*: "No one can controvert the fact that the Chinese are enormously benefited by the labors of the missionaries. Foreign hospitals are a great boon to the sick. China, before

the advent of the foreigner, did not know what surgery was; now there are more than twenty charity hospitals, presided over by men of as great ability as can be found elsewhere in the world. In education the movement is immense. There are schools and colleges all over China, taught by the missionaries. Nowhere is education more sought than in China. The missionaries translate into Chinese many scientific and philosophical works. There are various anti-opium hospitals, where the victims of this vice are cured. There are industrial schools and workshops. Protestants and Catholics from nearly every country under the sun are engaged in this work, and, in my opinion, they do nothing but good. There are supposed to be 40,000 Protestant converts now in China, and at least 500,000 Catholic converts. As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are intrusted; that they do make converts, and such converts are mentally benefited by conversion."

Once more, in these terrible occurrences, has the old adage that "History repeats itself" been verified. If the Chinese "do not want" Christianity, neither has any other nation on earth ever sought it. Christ Himself rejected and slain by "His own," what but rejection and persecution can His representatives look for? If the Chinese scorn the humble way of the Cross in comparison with the polished system of Confucius, so did the Greeks scorn the "foolishness of preaching," the simple Gospel message brought by unlearned men, in their view so far beneath the elegance of their ancient, elaborate mythology, or the intellectual heights of their philosophy. Nero had no use for Christians, except as sport for a Roman holiday, or torches for his garden festivals. On German and on British soil—in every land where the Vine of God has been planted, it has been watered with martyr-blood. And the very men who to-day sneer at missions sit under its shadow and eat of its fruits. Must the triumphs of Christ cease because new martyrs fall? Men counsel the Church to give up foreign missions! Our country, her honor, her freedom, have been bought for us with blood; would any, for that reason, have advised a tame yielding of her cause? The peaceful strife waged by the missionary is no Mohammedan struggle for empire; it is a war, not against humanity, but for it. Some of its enlisted soldiers may be unworthy; others, and those of the bravest and best, may fall; but this war can never cease until all old forms of error, with all the fearful abuses they foster, shall fall before the power of the Gospel of Jesus.

We honor the manly tenderness that shrinks from the thought of exposing women and children to the stupid brutality of heathen intolerance. Nor should the counsels of prudence be disregarded, where they are consistent with the performance of manifest duty. But the weakest, as well as the strongest, may bear and often have borne triumphant testimony to the power of our holy faith. Woman can endure to-day as well as she could in those earlier times; she is no less brave and faithful now than when her blood bedewed the arena

of the Coliseum. Now, as ever, she *must* obey the voice that bids her "Go!" No hand may relieve her of her sacred obligations; none rob her of her crown.

The son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain;
Who, patient, bears His cross below,
He follows in His train.

The martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw his Master in the sky,
And called on Him to save.
Like Him, with pardon on his tongue,
In midst of mortal pain,
He prayed for those who did the wrong:
Who follows in his train?

A glorious band, the chosen few,
On whom the Spirit came;
Twelve valiant saints, their hope they knew,
And mocked the cross and flame,
They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?

A noble army—men and boys,
The matron and the maid—
Around the Saviour's throne rejoice,
In robes of light arrayed.
They climbed the steep ascent to heaven,
Through peril, toil and pain:
O God, to us may grace be given
To follow in their train!

A LETTER FROM KUCHENG.

THE following, from Mrs. Stewart, one of the victims of the Kucheng massacre, bore the date of June 6th, and was published in the *Express*, Dublin, Ireland:

"China is opening up in a most wonderful way, and the people seem more and more ready to listen to the Gospel message. We think it wonderful, looking back to the time when we first came to China, nineteen years ago. Then there was much opposition and prejudice against foreigners, so that even at the treaty ports it was difficult to get girls or women to come to be taught, and we had no missionaries residing inland. Now there are six missionaries and their families who all live at some distance from the treaty ports, and a good number of unmarried ladies also carrying on work among the women, in districts that have only been opened a short time. Of course, the ladies' work consists in visiting the women in their homes and going from village to

village, seeking in every way to impress upon the women the importance of the message they have come to give them.

"In other districts, where the work is more established, as in this district of Kucheng, for instance, of which my husband has charge, the work is more varied. As the prejudices of the people are broken down, they become willing to allow their children to be taught, and we have here a girls' school with over 50 girls as boarders, also a boys' school with about 20 pupils. The women also need teaching as much as the children, and we have not got a house for a women's school in which we can have 20 women at a time. But perhaps one of the best means of evangelizing these great dark regions is teaching the children in the little village day-schools, and we have now 56 in my husband's district alone, and we believe God is using them much, not only for the children, but for their parents and friends, too."

DIE LIEBE FRAU PASTORIN!

"God bless the preacher's wives! That they do all in their power, often going beyond their strength to serve the Church, goes without saying. With no abiding-place on earth, and no expectation, in most cases, that they can ever own a roof to cover their heads in old age, and with no adequate provision for their support when laid aside from active service, they do, nevertheless, cheerfully accept their mission, and perform a service for the Church, the magnitude of which eternity alone can reveal."—*Selected.*

GIVING TO THE LORD.

"It is more blessed to give than to receive." So our Lord said. So the philosophers say. So say all who carefully examine the subject and see on what a high plane the giver stands compared with the receiver. So say all believers in the Lord Jesus. And yet how few act out such belief! How many are there who have been receivers all their lives, and sometimes to a very large extent, and yet never allow themselves the exquisite pleasure of giving! They sometimes put their hands in their pockets, but it is because of importunity, or pride, or shame; never for the pure sake of giving and seeing its fruit. If only they could be once persuaded that our Lord's words are literally true and worthy to be received for their own sake.—*Christian Intelligencer.*

—Rev. S. L. Baldwin, a missionary to China, now in New York, says in the Philadelphia *Ledger* that "the laws of China expressly permit the preaching of Christianity, and the Chinese people generally are quite tolerant. I have often been invited and urged by priests to preach right in their temples, and have many times done so, with no offence to any one." "The people of Kucheng," he adds, "have generally treated us with great kindness. It was one of the pleasantest and quietest of all our stations, and our work was progressing very favorably. These riots are demonstrations by a bad and unruly class, and are by no means due to a feeling of resentment by the people in general against Christianity because it supplants their religion."

—Japanese etiquette, it is said, forbids housekeepers to make their servants the subject of conversation. We import the bric-a-brac of the Sunrise Kingdom—why not import some of its social dignity?

THE CHILDREN'S PAGE.

Little Things.

I cannot do great things for Him
  Who did so much for me,
But I would like to show my love
  Dear Jesus, unto Thee.
Faithful in every little thing
  My Saviour, may I be.

There are small crosses I may take,
  Small burdens I may bear,
Small acts of faith and deeds of love,
  Small sorrows I may share,
And "little bits" of work for Thee
  I may do everywhere.

And so I ask Thee, give me grace,
  My little place to fill,
That I may ever walk with Thee
  And ever do Thy will;
And in each duty, great or small,
  May I be faithful still.

—*Selected.*

Japanese Country Children.

THE children's part in our work was a large one, and much of the interest in it was connected with them. They were our little heralds in every village and town, always on hand to receive us and announce our arrival. As soon as we would enter the place in our jinrikishas, a crowd of children would gather and clatter after us to the hotel, where sometimes some of them would wait patiently for hours to get another sight of the strange foreigners.

One afternoon, while I was walking toward the hotel, a crowd of girls gathered around me, each one trying to get the nearest. I counted thirty, and each girl had a baby on her back. They were intensely interested in my appearance and in every part of my dress, and when I spoke, they looked almost frightened at the unnatural sounds of my strange language. These girls had probably never seen a foreign lady before, and I hardly think any foreign lady ever had more attention given to her. It was quite a relief to me when I succeeded in getting out of the little crowd and hiding myself in the hotel.

But all this curiosity and interest helped in our work very much, for the whole village would be told, through the children, that the foreigners had come and that there would be preaching in the evening. At the meetings the children were always on hand. Whatever else was uncertain, one thing we could always count on, and that was that the children would be there. They were our fast friends from first to last, welcoming us as we entered the town, following every step while we were in it, and seeing us off as we said farewell to it.

The meetings were their stronghold. Sometimes it would be rather discouraging to find more children than grown people, and the little ones in full possession of most of the seats. But we always remembered how the Lord Jesus received and welcomed the children, and as we received them in His Name, we would always get a blessing from them. It was wonderful how patiently those little creatures would sit and listen, and wait for their part of the teaching. Sometimes there would be three sermons before our talk for them, but they would sit through them all, and be as bright and fresh as at the beginning when we were ready to talk to them. We often thought these Japanese children could teach our dear American children something in this line, for I am quite sure, unless they are talked to and entertained in some way all the time, the boys and girls at home would never be willing to sit through such long services. — *Young Christian Soldier.*

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. V. NOVEMBER, 1895. No. 11.

—Do the friends of the MISSIONARY GUARDIAN and of the cause it advocates wish it to be continued to be a publication of the Church? If so, they will manifest it by helping to extend its circulation. There is much in it about our mission work, home and foreign, that does not appear in any other of the publications of the Church. Will not all interested help to increase its subscription list? Its present subscription list does not meet the expenses of its publication. Let there be a united effort to increase the list of subscribers so that it may at least reach a paying basis. Let this be done between this and the new year.

EXECUTIVE COMMITTEE MEETING.

THE Executive Committee held its last quarterly meeting in chapel of Grace Reformed Church, Ft. Wayne, Ind., October 1st to 3d, 1895. The Committee never before came so far west, but as the members belonging to the Ohio Synod must come to Ft. Wayne at any rate in order to attend the sessions of their Synod it was deemed best to meet in said city. The expenses was no greater than at other meetings, while it enabled the Committee to meet in one of its missions to judge for themselves of the progress that has been made. We believe that it was a good thing for all that the meetings were held in that city. Here is a mission only twelve years old with a church property worth fully $30.000, with an indebtedness of less than $6000. The mission from its very inception had to contend against some especially adverse circumstances, and yet in spite of all these the mission has made good progress and is now very near self-support. Pastor Zartman and his good wife, along with their people, made the stay of the Committee at Ft. Wayne very pleasant indeed.

The Committee held four sessions, and during that time did a great deal of very important business. No new missions were enrolled, as the Committee did not deem it prudent to assume any additional financial obligations at this time. Indeed this could not be done, as our Treasurer reported that there were only $1236 in the treasury with which to pay the missionaries. Under such conditions no new obligations can be assumed.

But there was much other business of importance that claimed the attention of the Committee. The missions now on the roll needed some readjustment and reconstruction, while the Church Extension department needed a great deal of attention. This latter department is growing with every return-

ing year, and the day is at hand when the Church must devise better and more liberal things for this arm of the work. As lot after lot must be purchased it becomes more and more a question how the funds shall be procured to do this additional work. This very question claimed a large share of time at the last meeting of the Committee, and the future meetings will be called upon to devise ways and means by which this work may be carried forward more successfully.

After attending to all the unfinished business coming down from the former meeting, the items claiming attention in the Superintendents' reports, were taken up as follows:

Rev. I. A. Sites, of Navarre, Ohio, was commissioned to the Ada mission, to date from October 1, 1895. Thus Bro. Sites has come back to his first love, and let us hope that his pastorate will be a long one.

Licentiate Geo. F. Mathes, late of the Theological Seminary at Tiffin, Ohio, was commissioned for Lyons, Kan., he having taken charge of the field on September 15, 1895.

Rev. Charles E. Schaeffer, of Macungie, Pa., was commissioned for Grace Church, Baltimore, Md., from November 1, 1895.

Rev. D. A. Winter, now the missionary at Denver, Col., was, by his own request, retired at that point, and was commissioned to Sioux City, Iowa. He is to take charge at the latter place at as early a day as he can make the necessary transfer.

Rev. Henry Tesnow, who has been compelled to give up the Messiah mission in Philadelphia and go to Colorado, for the health of his wife, was appointed a supply for the present over the mission at Denver, Colorado.

In the matter of the Denver mission, which the Superintendents were requested to investigate, the following action was taken, viz.: That a lot be purchased at once in the residence part of the city at a cost not to exceed $5000; that the old church property be sold as quickly as possible, and the Board be reimbursed for any outlay on the property, and when all the indebtedness of the property is paid, then the remainder of the money be given to the English mission for the erection of a chapel on the new site.

Rev. P. E. Zartman, who has been the missionary at Sioux City, Iowa, for three years past, was, by his own request, relieved of that position, to date from October 1, 1895.

Action was taken authorizing the Secretary of the Board to notify the Eastern, Potomac and Interior Synods, that at their meetings this fall they must nominate persons, to be elected by the Board, as superintendents in their territory.

The report from the Sunday-school Missionary, J. C. Horning, was received and read. He had been laboring at Springfield, Ohio, since September 1, 1895, with good success. It was determined by the Committee to send Rev. S. B. Yockey, D.D., to Springfield, about November 15th, to take charge of the work as a supply for six months, and after November 15th, Bro. Horning will be sent elsewhere to commence a new work.

Superintendent Fouse was instructed to go to Chicago some time during the present quarter and confer with the German pastors there, on the matter of starting a mission in that city among the Bohemians. He was also

instructed to go to Warren, Ohio, and see whether that point should be made a separate mission.

The Superintendents were instructed to visit the Hungarian missions and ascertain whether or not these missions are organized according to the Constitution and customs of the Reformed Church in the United States. If not, then they are to see to it that they are so organized.

In the matter of giving the Red Lion Charge, in Zion's Classis, some aid, which had previously been referred to the Bi-Synodic Board, that Board reporting adversely, no appropriation was made by this Board.

This Board voted a donation of $300 toward the erection of a Hungarian Church at Bridgeport, Conn., as it had already voted $200 toward a church at South Norwalk.

Tuscarawas Classis was overtured to use its good offices in arranging some way by which the missionary serving the Barberton mission may reside at Barberton instead of Loyal Oak, as his presence is much needed at Barberton. Tiffin Classis was also overtured to detach the Heidelberg congregation from the Lima mission and attach it to the Ada mission, so as to strengthen the latter.

Treasurer Boush was authorized to send in an affidavit of ownership by the Board of the lot in Chicago, so as to be relieved of taxes.

Superintendents Shuey and Fouse were authorized to go to Lincoln, Neb., and look into the advisability of purchasing a church property in the centre of that city, which is represented to be offered at very reasonable rates.

Aside from the items of business above enumerated, much came before the Board that need not be mentioned here, because not of general interest, and yet very important. Among other things the long list of missions had to be gone over, and the reports of the missionaries examined and the salaries rated. To go over a list of a hundred missions is no light thing. The past quarter has been the dull one of the year, as is always the case with the mid-summer quarter, although the missionaries seemed hopeful and much progress was made. The work is in good condition. Now let the Church come up to the help of the Board, and great things can be accomplished. F.

ITEMS OF INTEREST.

—The Synod of Ohio voted $8000 for missions proper, $450 for the Hungarian work, six cents per member for Church Extension, and its full proportion for Harbor Missions, thus assuming all the apportionments.

—The W. M. Society of the Ohio Synod during the past year raised and paid over to the various Treasurers of the Church $1264.72. During the year they also completed their Extension Fund of $500 pledged at Cleveland three years ago.

—The Woman's Missionary Society of the Ohio Synod has now adopted the apportionment plan in all departments of its work. A very sensible and business-like plan.

—The Reformed Church in America has 103,000 members. Heretofore that Church gave much more to Foreign than Home Missions, but the late action of that Church is, that for every dollar given to Foreign Missions one

shall be given to Home Missions. So that this year they give $110,000 to Home Missions, and $110,000 to Foreign Missions.

—If the Reformed Church in America with 103,000 members gives $220-000 for missions, how much should our Church give, having 225,000 members? This is an easy problem in mathematics.

—The Congregational Missionary Society finds itself in debt to the amount of $178,000, and is greatly embarrassed because of this debt. As a Church we should be thankful that our indebtedness is no greater; but let us as a Church be very careful that our indebtedness does not grow on our hands. That indebtedness at the last meeting of the Executive Committee amounted to $7000.

—Lately the General Board was called upon to take action looking toward the purchase of a lot in Youngstown, Ohio, and one in Denver, Col. These together cost $9500, the bulk of which must be borrowed. Will the Church not do nobler things for the Church Extension feature of our work?

—The Board of Missions of the Pittsburg Synod recommends Allegheny, Erie and Walls as suitable places for the founding of missions. Gladly would the Board enroll all these fields had it the money. The men for the places might be gotten, but the means are lacking.

—The Pittsburg Synod now has twelve missions under the General Board who draw from the Board the present year $5125, while the Synod for Home and Hungarian missions is apportioned $4900. It will be seen that the Synod does not quite sustain its own missions. The Synod, the last synodical year, paid its full missionary apportionment.

—The Ohio Synod, including the Springfield, Ohio, mission, gets this year from the Board $5850. The apportionment upon the Synod and promised for last year, was $8000, of which only $6000 were paid according to the report of its own treasurer. We dislike very much to print these ugly figures, but duty and truth compel us to do so. We hope, however, that much of the arrearage will yet be paid.

—Is it not a fact that our congregational and classical treasurers frequently retain moneys in their hands for a long time that should be promptly paid over where those may get it who are entitled it it? We know this is the case in some instances, but it should not be.

—The Synod of the Interior met this year in Abilene, Kan., with Bro. Dechant and his good people. We will give an account of its doings along missionary lines. Much interest was awakened along all lines of church work. Two of the Missionary Superintendents were present. Rev. Rufus W. Miller, General Sunday-school Secretary, was there, as also Rev. W. E. Hoy, missionary to Japan. The missionary women of that Synod were present in large numbers, and important things were done in reference to their work.

—The cities of St. Louis and Omaha are especially calling for the founding of English missions within their borders. It is now the purpose of the Board to send the Sunday-school Missionary, Rev. J. C. Horning, to St. Louis soon after the holidays to organize a Sunday-school and commence operations. In the large cities missionary work is needed, and there we must work.

—Sunday-school Superintendent Horning reports that in three weeks he had visited 350 families in the district of Springfield, Ohio, where the new

mission is to be founded, and that he found that of these familes over *one-third* do not attend Sunday-school nor church. Who will say that home missionary work is not needed in a city like that, but much more is it needed in the larger cities of the land?

—The Board asks of the English Synods the small per capita of six cents for the Church Extenson work. No doubt all the Synods will vote this beggarly small sum, because it is so small; but would to God, that our people would make it one dollar per member. Why could not our people pay *one dollar* each to this good cause? Will they not? We believe that they would willingly do so if the importance of the fund were explained to them and they were asked to give it. Pastors, will you give your people an opportunity to contribute to this most worthy cause?

—Last Spring when the annual report of the Mission Board was issued the sum of $3000 was asked of the Synods for the Hungarian work. At that time that sum was deemed sufficient. But since then matters have developed which made it necessary that three additional Hungarian missionaries should be called into the field. The result is that a much larger sum is required for that work, and we now ask of the Synods that they increase their contributions far beyond what was asked of them in the report. This becomes absolutely necessary under the changed condition of things.

—Five years ago the whole amount paid for missions by the Church was hardly $70,000. The present year the various branches of the work received from all the Synods not less than $120,000, a gain of $50,000 in five years. Can any one doubt that in 1900 it will be $50,000 more than in 1895? Yes, brethren, if we all go to work as we should and as we are able to do, we will, in 1900, raise $200,000 for the various departments of the missionary work of our Church. We can do it and should do it.

—God will only do great things for those who expect great things of Him. He can only do great things for those who labor for great things. He is giving us great opportunities as a Church, and in giving us these He makes it possible for us to meet them. There are great possibilities before us as a Church along missionary lines. Will any one say that we cannot meet these possibilities? Dare any of us so declare? If we do we are unfaithful and unworthy stewards. This is emphatically the decade of missions for our Church. We are now called upon to lay deeper and broader the foundations of our missionary work. Will we do it? Much depends upon how we answer this question in the decade in which we live. F.

A TRIP TO YAMAGATA.

SENDAI, JAPAN, August 1, 1895.

Dear Friends at Home:—Six years ago we bade adieu to our mountain home at Yamagata and made for ourselves a new home at Sendai, and during these six years I've not succeeded in visiting the little mountain town. This summer, however, I made a strong effort and succeeded in getting there; but, oh, the *kurushii*—distress—on account of rain, mud, and washed-out roads! Mr. Miller, Mr. Moore, myself, little Margaret, and a Japanese woman made up the company. Mr. Miller and Mr. Moore went on bicycles; Margaret,

myself and the woman in jinrikishas. The roads were something to be long remembered, and if I had not been well supplied with air cushions I don't know what would have become of my yet tender side. The gentlemen found it necessary to *walk* their wheels frequently, and between Sendai, and a hot-spring place called Sakunami, where we put up for the night, Mr. Moore sat down in the mud rather unceremoniously several times. I had my own good jinrikisha man to pull, and another man to push and keep the little two-wheeled carriage steady. So Margaret and I got along fairly well, although my heart beat fast at times when we tipped and lurched, and there seemed to be more or less likelihood of our being landed in the mud also. Soon after dark Sakunami was reached, and as the following day was Sunday, we spent two nights there, making an early start on Monday morning.

It is said that *five* hot springs, each bearing different medicinal properties, meet at this place. From Sakunami, for a number of miles, the road was along the mountain side, and up, up, up we went, the runners pushing and tugging at the jinrikishas and Mr. Moore and Mr. Miller again *walking* their wheels. At times we crept along the very edge of precipices where we could look hundreds of feet into the ravines below. At last the top was reached, or, rather the tunnel (to get to the very top with conveyances would be difficult, and a tunnel had to be made), through which we went splash, splash, in the mud and darkness. After a rest at a little tea house, we commenced the descent of the mountain, and before six o'clock in the evening had reached Yamagata, where kind friends awaited our coming. The hotel to which we went was so pretty, quiet, and clean that we rested, bathed, and feasted as we had not done since leaving home.

That evening Mr. Moore and Mr. Miller held an "enzetsukwai"—meeting—at the church, and the next afternoon a woman's meeting was held at the home of Mrs. Miura, one of the members, after which the gentlemen came in, and we had a social gathering for an hour or two. Mr. and Mrs. Miura have a beautiful Japanese home, with exquisite grounds, and it was delightful to sit in a cool room overlooking a pretty little lake, shady walks, and oriental shrubbery. Mr. Miura was baptized by Mr. Moore whilst we were living at Yamagata, and his wife was a former Bible woman of mine, a graduate of one of the Mission Schools of Yokohama, and it was very pleasant to renew the old friendship. Soon after four o'clock Mrs. Miura and I excused ourselves and visited the Yamagata Hospital, and it was a treat to go once more to the rooms where I had formerly spent so many hours. The head doctor had given orders that we should be permitted to go through the building, so we went from room to room visiting nearly all the patients. With some we talked, or sang, and leaflets were left in all of the rooms. Even the contagious ward was open to us, if we desired to go there, but I did not think it wise to venture, so left leaflets for any who might wish to have them. Two of the old nurses and an old servant are still there, and the pleasure of visiting the place was enhanced by the sight of those familiar faces, and bows, and smiles, and questions were not lacking.

We saw many sad sights that afternoon, but of one case in particular I want to tell you, trusting that some heart will be touched with sympathy, and some kind friend will feel constrained to come to the help of one of those of

whom the Saviour has said, "Inasmuch as ye did it unto one of these my little ones, ye did it unto me." In the poor ward is a girl who, when she was but seven years of age, lost her mother and was sold to a house of ill fame to serve, probably for a time, as a bearer of tea and cake, or as some sort of a servant. The keeper of this place, I was told, is also manager of a low theatrical company, and the child, instead of being kept in the house, was put on the stage. She seems to have no one to care for her except a sister, who is also a performer, and who abandoned the child some time ago. When she was twelve years of age she could not find a shoe belonging to one of the actors, who, in a fit of anger, struck her on the head with so much violence that her eyes have become affected, and it is feared she may lose her sight. The company placed her in the Yamagata Hospital, and in a short time deserted her; but she is such a gentle-mannered quiet girl that much sympathy has been aroused on her behalf on the part of nurses and doctors, and the head physician, in a letter which he sent me a day or two ago, states that persons who go to the hospital and see the unfortunate girl are moved to tears by her condition. If her sight is restored, she may be taken by some one and used for evil purposes, as she is gentle and attractive; but if she becomes entirely blind, the probability is that she will be cast adrift, unless some one rescues her. Will not some kind Christian friend assume her support for a number of years, until she can be taught to help herself? There is a Christian woman in Yokohama who is interested in the blind, and to her I expect shortly to write and ask about terms, etc., for those whom she takes under her care. It cannot cost more than forty or fifty dollars a year to support this homeless little one. Will not some one send this sum to me for her? She does not want to go back to her old life on the stage even if she becomes sufficiently restored to do so. If you could but see how happy, healthy, and well-behaved our other little orphans are, you would not hesitate long, I think. The eldest, O Tome, had she not been supported by a kind friend in America, might today be running the street learning all manner of evil, or even be an inmate of a house of prostitution, as her step-father threatened to sell her, but she is instead a good, industrious girl, attending Sunday-school and day-school and learning to do many useful things about the house during odd hours. She is learning to cook and sew, and I trust will be able to help herself in the course of one or two years more. She, and the other children, seem to be very happy in the home in which they have been placed. I see them frequently, and believe they are being taught much that will help to make them useful women in after years.

ANNIE M. MOORE.

(*To be continued.*)

NOTES FROM THE FIELD.

BY REV. D. B. SCHNEDER.

September.

—30,000 deaths from cholera thus far. To be more accurate, 30,842 is the total number of deaths reported throughout Japan up to the 18th inst. The whole number of cases has been 45,607, and the number of new cases daily is nearly 400.

—Sendai, with the province of which it is the capital, heads the list.

The epidemic broke out in the south, and for a long time Osaka, the commercial metropolis of the south, stood at the head as having the largest number of cases. Next to it stood Okayama, the home of the famous Orphanage, a number of whose inmates were attacked, including the consecrated superintendent Ishii himself. But gradually the disease has crept north, and for several weeks now the cloud has been darkest over Sendai. Ninety-one cases and sixty-seven deaths are the highest figures reached in one day. The death rate in Sendai is very high.

—The chief cause of the extensive spread of cholera in Japan this year is no doubt the return of soldiers from infected districts. But it is a great satisfaction to know that the ravages of the disease are undoubtedly far less than would have been but for the very strict precautionary measures that are everywhere enforced by the ubiquitous police and health officers. People are told what they may and may not eat. Their premises are ordered to be kept clean. Lime and carbolic acid are freely used. The dead are burned. Certainly among the many hopeful features of New Japan is an increasing appreciation of the worth of human life.

—The schools also have been kept closed thus far, and all large public gatherings are prohibited. This has affected our schools, the Tohoku Gakuin and the Miyagi Jo Gokko. Both schools have been postponed twenty days, and will open now on October 1st. The postponement has been a sad interruption to our work. The evangelistic work has also been hindered more or less. A few weeks ago I went to a place some thirty miles south of Sendai, where we had intended to hold a large lecture meeting. It was a lurid sight to look down long streets and see a bonfire before almost every house. The fires were intended to kill the cholera germs. Just a few minutes before I reached my destination, however, a dispatch came from police headquarters prohibiting the meeting. But we had a private meeting of about twenty earnest listeners in our hotel.

—The teaching force of the Girls' School remains the same as last year. In the Tohoku Gakuin two new teachers will take the place of two that resigned. Altogether the changes are fewer than before, and this is a comfort to us. Gradually we are getting men with whom we are satisfied, and who are satisfied with us.

—Four new evangelists have been placed in the field. Three of them are new graduates, and one was called from the south. Two of these fill vacancies, and two take part of the work of two of our other evangelists.

—The five graduates of the Girls' School have all been assigned places. Miss Seki Takenouchi is Mrs. Schneder's helper; Miss Setsu Kyoden, Mrs. Snyder's; Miss Tami Tamura will help in Rev. Miller's Miyamachi work; Miss Taka Tabata will teach music for a while at Tome, where the church has a small organ, but no player; and Miss Dai Hino will help Mrs. Wada, the excellent wife of one of our ordained evangelists.

—Mr. H. Shimanuki, one of our last year's graduates, now in charge of Motodaikucho (Nihon Bashi) Church, recently wrote a small book on "Christianity and the Soldier." Over 5000 copies were sold, and the booklet is very well thought of. Mr. Shimanuki devotes the profits of its sale to two church building funds, one at Nakamura and one at Motodaikucho.

—Rev. Miller has succeeded in purchasing a very desirable lot for his new chapel at Miyamachi. The price of the lot was reasonable, and leaves him a good portion of the $800 donated him by St. Paul's Sunday School, Reading, Pa., for the building itself.

—The Crown Prince of Japan has during the past few months been in a state of serious illness. He was first taken down with typhoid fever, which has been followed by a complication of diseases, and some weeks ago his condition was critical. The nurse he has is a Christian, a graduate of one of the Presbyterian Girls' Schools in Tokyo. She is a young woman of good family, but her Christian devotion impelled her to give her life to doing good, and after graduation she received training as a nurse. Recently she was nurse to one of the highest military officials, and earned for herself so good a name that she is now called upon to watch at the bedside of the tender boy who is to become the future emperor. Surely God works in mysterious ways to perform His wonders in this land. We pray that the faithful ministrations of this noble young woman may be blessed of God to the recovery of the young prince, for he is a youth well spoken of, and his succession is generally looked forward to with hopefulness by the friends of Japan.

—Rev. H. Loomis, the agent of the American Bible Society, recently visited Sendai, and tried to make more satisfactory arrangements for the distribution among the soldiers of the Gospels he left here last spring. Full promise was given to all he asked for. A matter of great joy especially to Mrs. Moore is the permission to distribute Bibles and distinctively Christian literature in the military hospitals. This is something that she has been earnestly hoping for. Now that door is also open. Rev. Loomis is a busy man these days, and the way in which God has been using him for the opening up of His work fills one with wonder and praise. The doors are standing wide open all over Japan to-day.

—And still the soldiers are moving off to war. They go to subdue those who resist Japanese authority in Formosa. Poor fellows! There is much difficulty and little glory in fighting with savages. It is not like bringing the ponderous Chinese Empire to their feet. Many of them go to die, not upon the open field of battle, but succumbing by the wayside, or yielding to lingering disease in hospitals. Formosa is a very hot and unhealthy island.

—One great discouragement at Royer's Ford, Pa., is the fact that so many live there whose membership is elsewhere and who will not unite with the mission. Good work is done and the mission is prosperous.

—Strong drink has made sad hearts in the mission at Scranton, Pa. Alas that men in the Church will trifle with the temptation! Details cannot here be given. But there is a bright side. They now worship in a nice chapel; they rejoice in ten additions, making the membership 82; and the increase in audiences is wonderful.

—Rev. H. H. Sangree, of Steelton, Pa., was in another danger of breakdown from nervous prostration, but now seems quite refreshed by the rest of the summer months, when work could be lessened.

—Rev. L. D. Steckel of Tower City Mission, in order to awake more interest, has introduced "Illustrated Sermons" in some of the services, hoping that a little of the spectacular may fix attention and increase the attendance. In all this, however, there is nothing of the sensational. W.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

FROM THE FIELDS.

—At Athens, Michigan, they have laid the corner-stone of their new church, and by the beginning of the year they will be in their new church home. This done, the mission will be in a position to do good work.

—Rev. F. H. Fisher has taken charge at Hiawatha, Kans. From his first report to the Board we learn that the mission had been somewhat discouraged, but that the prospects for the future are decidedly hopeful. He says that he will have a good sized catechetical class to start with, while the Sunday-school is doing well. The members are going to work again, and, upon the whole, the outlook is good.

—Bro. Alt, reporting from Holton, Kans., says that matters in that mission are not in the best possible shape. At Holton the interest is weak, while at Circleville there is lack of unity among the members. When brethren do not dwell together in unity there certainly cannot be much progress. We hope that all misunderstandings will speedily be adjusted, and that peace and unity will prevail.

—Missionary Gekeler tells us that during the summer the work did not move along so briskly at St. Joseph, because of the absence of some of the members. But with the advent of cooler weather new life is making itself felt in the mission. A nice little sum has been paid on the loan made by the Board, while some internal improvements will be made soon. The mission is in good hands and is making progress.

—Bro. Casselman tells us that at Cheney, Kans., things are moving forward hopefully. He thinks they will be able to relieve the Board of a nice slice of the appropriation soon. He claims that there should by all means be a division of the charge, as White Water is too far away, and should be made the nucleus of a new charge. That the division is not far off is very certain.

—From Wichita, Kans., comes the news that everything is moving along smoothly. Pastor Griffith has captured the hearts of the people and the church is prosperous.

—At Iola, Kan., Pastor Faust is doing a substantial work, and good progress is being made.

—Bro. Mathes, lately from the Theological Seminary at Tiffin, has taken charge at Lyons. This charge has been vacant for nearly a year, and this, along with the utter failure of the crops, well nigh discouraged the people. But with the advent of the new pastor we may look for better things again.

—At Columbus Junction, Iowa, Children's Day was observed on September 8th, and a pleasant time was the result. The church here has lately been furnished with a large number of hymnals, so that the singing may be improved.

—At Lisbon, Iowa, the new pastor, Rev. L. P. Krome, is busily engaged in the work. He has a fruitful field, where much pastoral work is greatly needed. Harvest Home and Children's Day were observed on September 22. The attendance was good, and the offerings for benevolence amounted to $50.41.

—Bro. Boomershine, of Maquoketa, says that the prospects for the organization of a congregation in the town of Maquoketa were never so good as now, and that the congregation would be organized in the near future. Maquoketa is a very thriving town of 5000, and the organization of a congregation in that place is greatly needed, and will greatly strengthen the charge.

—The mission at Chicago has had no pastor for two months past, as Dr. Kendig was east collecting some funds for the new church. The Sunday-school has increased both in numbers and interest, and the outlook is good. What is especially needed is that chapel. The church at large has been so slow in sending in funds for this purpose that it was not deemed best to commence the work just yet. But the building should certainly go up during the coming winter.

—The mission established at Millersburg, Ind., is still without a pastor. A good brother had rather promised to go there, but as yet he has not done so. Here is a good field for some energetic man. Certainly such a promising field should not be without a pastor any length of time.

—At Grove City, Pa., Pastor Limbert is busily engaged in the erection of the new church. It has been a struggle, and a severe one too, but the good pastor is going to conquer all obstacles and come out victorious. We learn that the chapel will cost about $2500, and that there will not be much of an indebtedness when it is finished. This is certainly good news.

—Rev. J. C. Horning gives a very hopeful report of his work at Springfield, Ohio., as Sunday-school missionary. He tells the Board that in three weeks he visited *three hundred and fifty* families, and he finds that among these families only two-thirds go to church and Sunday-school, and some of these only occasionally. One-third do not go either to Sunday-school or church. Here is a fruitful field for missionary work. What is true of Springfield is true also of other cities, and this condition of things exists only because no church has made a systematic canvass in order to ascertain just what work is needed in that city. All over this great land are cities that need home missionary work even more than Springfield. There certainly is an open door before us.

—The mission at New Kensington, Pa., Pastor Bright tells us, is looking up. The congregation, he tells the Board, will be regularly organized in a short time, and then will come the erection of the chapel. Work is needed, but the pastor is hopeful, and success will be the result.

—Bro. Kline, at Braddock, tells us that a new walk has been ordered by the town authorities, and that they need and intend to make some other improvements. But with all this he insists on it that they must pay as they go, so that no debt will be incurred. That is a good determination.

—Bro. Glessner, of Cumberland, Md., reports very favorably. But a church is much needed in that city. The other two congregations are doing well. The time is near at hand when the charge must be divided.

—From the new mission in Buffalo, N. Y., comes the word that the congregation has been organized—that twenty-three members entered the organization—that the Sunday-school and all the other departments of church work are moving along nicely.

—We are sorry that no pastor has yet been procured for the Zion's Mis-

sion in Nebraska. Here is a good field, needing German and English. The prospects are flattering. Who will go?

—The mission at Jeannette is prospering splendidly. Every department of church work is moving forward. This field is nearing the point of self-support; and we hope to hear soon that they can get along without the further help of the Board. F.

NOTES FROM THE MISSIONS.

—Trinity Church, Altoona, Pa., was open all summer. The audience room is almost finished, and all this work, done little by little, is paid, except a few hundred dollars. The truth is, Trinity has done wonders. The people are united, and so they work to advantage.

—Here are the last reports from the missionaries on the Pacific Coast. There is in them a tone of sadness, and yet also of hope and determination. Rev. J. G. Schmid, of Astoria, Ore., intends to arrange for the education of some young men who, after a while, will become pastors there. Rev. G. Graedel, of Ballard, Wash., fears that now the Portland-Oregon Classis cannot stand alone. Rev. J. G. Biegert, of Seattle, Wash., reports 32 members who make up $7 00 a month toward his salary. All say: "Thank you very much for what has been done for us."

—The Sunday-school of Faith Church, Baltimore, Md., kept up well during the summer. For one year, now, they have observed the last Sunday of the month as Missionary Day, each class giving an offering without interfering with other giving, and the result is most encouraging. Not only have the services been helpful, but also $5.00 were given.

—Christ Church, Baltimore, Md., is now seven years old, and Rev. W. I. Stewart has been pastor three years. A new, larger and better church is needed, and a small fund is on hand toward it.

—Pastor Levan, of St. Stephen's Church, has lately moved into a fine parsonage. Please note, however, that the house was built, not by the mission, but by a friend, and the missionary pays interest instead of rent.

—Three special days in St. John's, Chambersburg, Pa., with the use of envelopes, will be: Education Day, in October; Home Missionary Day, in February; Foreign Missionary Day, in June. This is for every year.

—The mission at Duncannon and Marysville, Pa., seems to be weaker than it was a few years age, owing largely to financial changes in the community.

—The work of the year in Harrisonburg, Va., says Pastor Garrison, is not satisfactory, because they have no church, but an undesirable place of worship, and also because our church is unknown. The town is growing, a railroad is coming, a lot will soon be bought, and things will go better.

—A little loan of $266 toward the church at Mt. Pleasant, N. C., made the building much more easy; and that house of worship will make the growth more easy.

—Roanoke, Va., still feels the strike of the miners, but there is improvement in business, and men have more work.

—At Washington, D. C., the Sunday-school has been using the Hymnal; but now, in addition, they use also "Living Hymns" as a supplement. A Heidelberg League has been organized during the quarter.

—Rev. J. B. Stonesifer three years ago found 64 members in the mission at Winchester, Va., and now there are 102. Every year the apportionment has been paid: $90, $71, $135.

—Woodberry, Md., had a large summer attendance (an average of 40 at the mid-week service). The last Sunday of each month they have a short missionary service with an offering.

—The Sunday-school at Allentown, Pa., is larger, and the congregational finances are in good condition.

—Rev. M. H. Sangree has given almost his whole time to the building of the church. The walls are now up. Here two more Church-Building Funds have been placed. How easy to loan the money when the Board has it! And how easy to build when due help is at hand!

—Rev. W. F. Lichliter, of Lancaster, Pa., had two mission schools besides that of St. Luke's, but they have been abandoned because the School Board now refuses to allow the school buildings to be used for church purposes. For the present at least the children are scattered, some going to no Sunday-school at all.

—It is very sad. The health of Mrs. Henry Tesnow, wife of the pastor of Messiah Mission, Philadelphia, Pa., is such that she has been taken to Denver, Col., in hope of saving her life. Sad for her, for him, for the mission in which she took such active part.

—Bethel Mission, Philadelphia, Pa., has had regular service all summer, well attended. The Sunday-school is smaller, because several schools have been organized in that neighborhood, and the children have been called away.

—Rev. J. H. String, whose Calvary Church, Philadelphia, Pa., stands away out northward, in a new part of the city, held Sunday-evening lawn services just outside his church. Many going by were attracted, and possibly benefited, while many came who would not have gone inside.

—At St. John's, Philadelphia, Pa., Rev. H. H. Apple, pastor, an effort is in progress to pay $1000 on their burdensome debt. The church was kept open on Sunday morning all through the summer.

—So of the mission under the care of Rev. H. A. Bomberger, Philadelphia, Pa. "Pushing things"—that is his report—"substantial progress." During part of August an open-air daily evening service was held under a large tent beside the church, with large attendance and spirited services. He calls it a Reformed camp-meeting.

—The Tioga Mission, Philadelphia, Pa., is a young, small, growing, healthy child living in a rented house; but a lot has been bought, and—well, we must wait to see, for the child has poor parents who may not be able to build at once; but certainly little progress can be made in the small rooms of a private house.

—Rev. S. H. Seem has just fairly begun his work in Phœnixville, Pa., and sends his first report, noting $13.25 for home missions.

—The great hindrance in St. Thomas' Church, Reading, Pa., is a debt of $8,000. All the people are poor, and yet they made up the last semi-annual interest. Some other dues however remain unpaid. The pastor's son plays the organ gratis; and during the summer the officers by turns took the place of a sexton, to save expenses. That is brave. In fact the hope of the mission depends largely on the payment of the debt—by friends who can and possibly will do it.

W.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of the treasury for the month of September were $1289 62, as against $1504.31 for September, 1894. For the last three months the receipts have been less than for the three corresponding months of last year. Should this proportion continue a very short time longer, we will be compelled to hoist the signal of distress. We have been able to meet our current expenses thus far, without borrowing, only because of the proceeds of the self-denial effort. We had hoped to be able to appropriate those proceeds to the purchase of suitable residences for our missionaries, but they were not enough for that purpose, while our regular expenses demanded their use.

—We very much fear that a feeling has gone abroad, that, because the regular expenses of our mission had been sufficiently provided for, a relaxation of effort might be indulged in, and hence the falling off. If such is the case it is very much to be deprecated, for one thing is inexorably certain, our expenses have not ceased to accrue, but on the other hand have increased. Our missionaries' salaries fall due every three months, *and they must have them.* If sufficient funds are not in the treasury, we must borrow, and thus incur indebtedness. Will not the Church save the Board from a renewal of the embarrassments from which it has but recently been delivered, and which are so seriously impairing the activity of some other Boards?

—The last General Synod apportioned for our foreign work $35,000 a year, for three years. This encouraged the Board to an advance movement. But this advance movement was kept strictly within the compass of that sum. The outcome of this apportionment has been sadly disappointing. For the year ending May 31, 1895, the receipts from all sources were $30,620 19. This includes the proceeds of the self-denial effort, the contributions of the W. M. S. G. S. for the support of the Girls' School, and of the C. E. Societies for the support of the C. E. Missionary. It includes also the Almshouse One Cent Fund. So that the actual proceeds of the apportionment will fall some $8,000 to $9,000 short of the sum designated by General Synod, and, as already remarked, we have been enabled to keep our finances afloat, only by the aid of these additional resources.

—The year above referred to was but the first under the apportionment, as it was only after the meetings of the Classes in the spring of 1894 that the apportionment plan became operative. We are now in the second year, and the receipts since May 31, 1895, as compared with the year preceding, give ample cause for anxiety.

—The cause for this partial failure of the apportionment plan is, in a measure, to be attributed to the failure of some of the Classes to accept the action of General Synod. They elected to adhere to the free-will plan, a plan which had entailed upon the Board an indebtedness of some $10,000 to $12,000, and which will repeat that effect, if again resorted to. The working of the *free-will* plan is that not a few of our congregations feel themselves *free* to give nothing at all, or an inconsiderable sum, far below what would fall

to them under the apportionment, and which in nine cases out of ten they are amply able to give. We could name strong congregations that do not average $10.00 a year for Foreign Missions. Others give nothing.

—It is anything but pleasant for us to refer thus to the inadequate response made by our Church to the necessities of our growing work. But the fear of a repetition of the experiences of a few years ago, prompts us to make the above exhibit and to urge the speedy activity of our ministers to guard against it. To them we look.

—Late intelligence informs us that the Sultan of Turkey has at last consented to the reforms forced upon him by the powers. Their interference was induced by the recent diabolical slaughter of the Armenians. It was in direct defiance of his treaty engagements that these outrages against humanity and religion were perpetrated. In view of them, the positions taken by the treaty powers, England, France and Russia, were, that if these atrocities occurred in consequence of the neglect of the Porte, it is fully responsible for them, and no mere promises, so readily broken, can be accepted for the future; if beyond its power to prevent and suppress them, a superior power must be interposed. Among the terms of reform enforced, we may say, at the mouth of the cannon, are, that the governors of the Armenian provinces are to be Christians or Mussulmans, according to the will of the people, but in any event the Governors or Vice Governors are to be Christians, and the appointments are to be subject to the confirmation of the powers; the laws against compulsory conversion to Islamism are to be strictly enforced, etc., and that the High Commissioner, who will be charged with the execution of all the reforms, will be a Christian. This last especially is a bitter, bitter pill for the Sultan, and he consented to it because he was forced. This is a severe blow to the sovereignty of the Sultan, and it may be but the precursor of his overthrow.

—In addition to the above there are indications of growing dissatisfaction among the Musselmans themselves with the arbitrary policy of the government, and its humiliation may lead to insurrection and the overthrow of the reigning dynasty. May God speed the day!

—China, too, has been brought to terms by the action of England and the United States. A number of executions of the participants in the riots which murdered the English missionaries and members of their families, have taken place, while a still larger number of the leaders will be similarly punished. Less active participants will have meted to them a milder punishment. China seemed rather slow to yield to the demands made upon her, but she found that she would have to do that, or do worse.

—It is interesting and assuring to learn, that these outrages against the missionaries are not the result of anything like a general feeling of hostility to the missionaries and Christianity, on the part of the Chinese people at large. This riotous spirit has been confined to a comparatively small, but turbulent body of agitators, called *Vegetarians*. They are Buddhists, and placing special emphasis upon one of Guatama's ten commandments, interdicting the taking of life, they confine themselves to a vegetable diet. Hence their name. This commandment is based upon their doctrine of the transmigration of souls. It is these Buddhist fanatics who have been inciting to riot and murder. The missionaries in China have no special fears of the people in general, and do

not anticipate further molestation, while the vigorous measures adopted, especially by England (for all the murdered missionaries and families were British subjects; no Americans were killed), will prompt the Chinese government to greater care for their protection.

—The "Notes from the Field," on another page, give us our latest intelligence of the ravages of the cholera in Japan. We have great reason for thankfulness that a merciful Providence has held our beloved missionaries in the hollow of His hand, and defended them from the pestilence. It will be noted that the disease has been of a fearfully malignant type, and the fatality simply dreadful. The diligence of the government has exhibited the most praiseworthy energy and activity in combating the disease, using with untiring activity the most approved means for its arrest. We are not informed as to the present extent of its prevalence, and the prospect of its abatement.

—The opening of our schools was a second time postponed. This time until this 20th of September. We are prepared to learn of a considerable reduction in the number of scholars. What with the raging of the cholera to such a fearful extent; the war in Formosa, and the quite recent complications in Corea, such is doubtless the demoralization in the whole empire, that the interests of Christianity and its educational work will for a time suffer great interruption. But morning light has always yet followed the darkest night, and in God's own time order will follow confusion. The discipline with which that people are now being schooled is the order of Divine wisdom, and we may trust that it will teach them lessons of a higher wisdom than this world or their false religions can impart.

—Rev. Christopher Noss, missionary-elect, was married to Miss Lura Boyer, of Aquishicola, Carbon Co., Pa., on October 22, 1895. She is the daughter of Elder John F. Boyer, of the Towamensing Reformed Church. The farewell services were held in the Reformed Church, Frederick, Md., during the meeting of the Potomac Synod, in that church. At the same time he was ordained to the Gospel ministry by a committee of the Classis of Maryland, appointed for that purpose. He expects to leave for Japan some time in November or early in December. We bespeak for him the earnest prayers and active, helpful sympathy of the membership of our Church.

—Rev. W. E. Hoy will rest from his long-continued and laborious activity in visiting throughout the Church, during the months of November and December. He will accomplish an itinerary during the later winter, and in the spring leave for his field of labor.

—The tract containing the life of Mr. Dengow Tahakashi, who gave his life for the cause of Christ, on one of the Kurile Islands, written by Rev. M. Oshikawa, D.D., will be ready for gratuitous distribution in the very near future. The booklet, "A sketch of the Foreign Mission Work of the Reformed Church in the United States," will be ready for gratuitous distribution in a few weeks. This last will contain the portraits of all our present missionaries and their wives, also the pictures of our two school buildings in Sendai, Japan.

—The increase of the Almshouse One-Cent Fund to the proposed $1200, has been almost effected. The amount in hand is $1172.49, leaving $27.51 yet to be raised. We beg to call the attention of those good friends, who have promised themselves to have a share in this noble enterprise, and have hitherto

neglected to remit to the secretary, to the small figure above, indicating the balance needed, and suggest an immediate contribution, if they would not be too late.

—The conquest of Madagascar by the French, and the supplanting of the Queen, who is a Protestant Christian, it is feared, will militate sorely against the grand mission work which is being accomplished in that "Britain of Africa." It is alleged that this invasion of that island empire was instigated by the Jesuits desiring to gain such an ascendency as will enable them the more effectually to retard and overthrow the work of Protestant missions. If this is correct, it but adds another crime to the dark catalogue recorded against that unresting and murderously bigoted order of religious fanatics. But there is a righteous God who rules in heaven as also upon earth.

—The deputation appointed by the American Board, consisting of Hon. W. P. Ellison, Boston; Rev. J. L. Barton, D.D., foreign secretary; Rev. J. G. Johnson, D.D., Chicago; Rev. A. H. Bradford, Montclair, N. J., started for Japan in September. This visit was occasioned by the growing impatience of the Japanese Christians under what they regard foreign control. This feeling exists with reference to missions established by the American missionaries, and the schools they originated or helped to establish. This, to us seemingly unreasonable spirit, has been the cause of some annoyance to the American Board, and this delegation of solid men is sent out to endeavor to reach some understanding upon the subject.

—In a recent number of *The Missionary Review* there appeared an article from the pen of Prof. Kozaki, of the Dosishi College, Kioto, Japan, in which this feeling of impatience fully appears. The Professor, while a man of learning, is evidently an embodiment of that spirit of self-reliance, which is characteristic of the Japanese. He imagines that the independent churches of Japan are fully prepared to take into their own hands the management of the development and diffusion of Christianity, restrained only by the need of a few choice able men from Christian lands to act as teachers in their institutions, and the funds necessary to carry forward the work. The substance of what he denominates the "scientific method" is, Send only a few first-rate foreign missionaries, and let their work be educational; and instead of sending missionaries to testify to the unbelievers, send funds to the independent churches and do the work through them. This would be surprising were we not aware that self-sufficiency is one of the characteristics of that wonderfully energetic people. But the assumption that the matter of twenty-five years' experience is sufficient to qualify *any* people for the difficult and inexpressibly important service of assuming the care and wisely managing the development and spread of the kingdom of our Lord Jesus Christ, we are very far from being prepared to accept. We don't propose to pauperize the Japanese Church right at its beginning—neither would we teach it to walk with crutches; we propose to aid it and help it until it can stand and walk alone, and when it has gained strength and vigor and wisdom to run forth upon its glorious mission, we will gladly bid it God-speed. We are glad, however, to learn that this feeling is not general in the Japanese Church, but is confined to a comparatively few, who more or less sympathize with the anti-foreign feeling.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to

REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

A PRAYER-HYMN.

"SHEEP AND WOLVES."

Pity, Lord, the crippled poor,
  Age and childhood lacking bread;
Thou who all our ills canst cure,
  Hadst not where to lay Thy head;
Lazarus at the rich man's gate
Lift from out his low estate.

Fill with soul our callous clay,
  Melt our hearts of polished stone;
Thou the Truth, the Life, the Way,
  Listen to Thy creatures' moan:
Dives teach to shun the flame
Kindled by his evil name.

Sluggards with their garden wall
  Broken through, by weeds o'ergrown,
Rouse to reason's trumpet call:
  Man must reap what he has sown.
Famine falls to drones and fools;
Willing hands find fitting tools.

Wolves within Thy human fold
  Turn Thou from their bloody quest;
Fiendishness in fetters hold;
  Serpents slay in East and West:
Let Thy lightnings cleanse with flame
All our heights and depths of shame.

Prodigals with husks for bread
  Homeward call to food divine;
Souls in sin and trespass dead
  Raise to life and bliss in Thine:
Lift Thy Cross on land and sea;
Rich are all if one in Thee.

—*Rev. Joseph Cook.*

FROM THE SOCIETIES.

M. S. JUNIATA CLASSIS (*Rec. Sec.*).—The Missionary Society of Juniata Classis held its fifth meeting at Loysburg, Pa., September 24–25. Thirty-four delegates and eleven ministers were in attendance. The reports of the delegates showed a marked interest and progress during the year. The amount contributed was $551.36. In the forty-nine congregations of the Classis, there are twenty-two missionary societies and four mission bands.

The several subjects on the programme were discussed with earnestness and ability. "The Requisites of a Successful Missionary Convention" was

the first topic. The favor of God, an early and full attendance of the delegates, a good programme, enthusiastic and careful preparation of speakers, and programmes and notices gotten out in good time, were some of the requisites mentioned.

The convention sermon on liberal giving, and the topic "How can we best make giving for missions a part of our church service?" brought out in a clear and forcible manner the idea of systematic *giving* and *getting* of the Lord's money. An interesting feature of the convention was Rev. A. C. Whitmer's address on the Hungarian and Harbor Mission work.

Miss Yoshida was with us, and gave several interesting talks on the people and customs, and her work in Japan.

The interest and enthusiasm of the meetings, and the generous Christian hospitality shown us by pastor and people were most pleasing features of the occasion.

The officers elect are: *President*, Rev. Lewis Robb, Altoona; *Vice-President*, Rev. E. W. Stonebraker, Loysburg; *Corresponding Secretary*, Mrs. M. P. Heckerman, Bedford; *Recording Secretary*, Miss Mary H. Neff, Alexandria; *Treasurer*, Mr. G. L. Freet, Altoona.

"ASK, AND IT SHALL BE GIVEN YOU!"

DEAR women of the Reformed Church, are you praying for the women's societies, and for those who are doing active service in them? When we pray for the Church at large, and for its Boards, its educational and benevolent institutions and all its special organizations, as we are in duty bound to do, let none of us leave out the women who are working for missions. Pray for them personally and collectively; pray that their work may go on and prosper as, God be thanked, it has done in the past. If in any respect you think they lack wisdom, pray that they may receive it abundantly from the Great Fountain-head—from Him who is Wisdom, as well as Love. Pray that their zeal and devotion may increase, and their union to one another, to the Church and to Christ be more strongly cemented; that they may be made "humble, modest and tender," yet bold to do God's work as the Holy Spirit may guide them and His providence show them opportunity.

We are nearing another mile-stone in our progress. The triennial meeting of the central organization, the Women's Missionary Society of General Synod, is before us, in May of the coming year. To preparation for that convention, the Executive Committee is already turning its thoughts and its energies. Pray for its members! Ask that their work and that of the committees entrusted with special business may be thoroughly done, to the glory of God and the salvation of souls. Let the spirit of preparation extend throughout the Church; let new efforts be put forth by every woman who has a concern for the spread of Christ's Kingdom, to arouse those who may be indifferent, and engage them to aid in the work. And as we labor let us pray that the meeting at Dayton may be a blessed season of encouragement and the renewal and strengthening of hope.

Above all, let us pray for the coming of the time when there shall be no more need of exhortations and encouragements, nor of organizations to promote the success of missions, but when all men, women and children in the

Church shall be so baptized with the Christ-spirit as to follow with joyful diligence in the footsteps of the Leader who goes forth "conquering and to conquer!"

———— * ————

THE HOLY SPIRIT IN MISSIONS.

NO one, who knew, heard and read of Dr. Gordon, Boston's lamented Baptist preacher, could help receiving very definite impressions of his views on the Holy Spirit and on the world-wide missions. The love of missions with him was constitutional. His Bible was a missionary Bible from Genesis to Revelation—from "In the beginning" to "Even so, come Lord Jesus."

He used to say that the best prayer-book on missions was a map of the world. "Go," said he, "into the closet and spread out this prayer-book before you, and then draw a line around some portion of the world and pray, if you can, 'Thy kingdom come.' Nay, rather get the entire globe before you and hover over it in the spirit of the Holy Ghost, who brooded over chaos and brought light out of darkness, order out of confusion, salvation out of death, and you will pray aright."

In Dr. Gordon's new book, "The Ministry of the Spirit," is a beautiful chapter on *The Administration of the Spirit:* the entire chapter is worthy of careful reading and prayerful meditation. The readers of the MISSIONARY GUARDIAN will probably be specially interested in what is said on the administration of the Holy Spirit in the missions of the Church, from which I quote the following thoughts:

"In the Gospels which contain the story of Christ's earthly life we have the giving of the Great Commission. In the Acts, which contain the story of the life of the Spirit, we have the promise of the coming of the Executor of that Commision.

"Nowhere is the hand of the Spirit more distinctly seen than in the origination and superintendence of missions. The *field* is the world—the world can only be made accessible through the Spirit: 'When he is come he will convict the world of sin.'

"The *sower* is the disciple—the sower is energized only through the Spirit: 'Ye shall receive the power of the Holy Ghost coming upon you.'

"The *seed* is the Word—the seed is only made productive through the quickening of the Spirit: 'He that soweth unto the Spirit shall of the Spirit reap eternal life.'

"Take up your Bibles and turn to Acts and see how every step in primitive missions was originated and directed by the presiding Spirit. 1. In the selection of missionaries, 13: 2. 2. In their thrusting forth into the field, 13: 4. 3. In empowering them to speak, 13: 9. 4. In sustaining them in persecution, 13: 52. 5. In setting the Divine Seal upon their ministry among the Gentiles, 15: 8. 6. In counselling in difficult questions of missionary policy, 15: 28. 7. In restraining missionaries from entering fields not yet appointed by the Lord, 16: 6, 7.

"Some one will say, 'But this was in apostolic days.' Yes, but the promise of the Spirit is, 'He shall abide with you for the age.' Unless the age is ended He is still here and in office, and still entrusted with the responsi-

bility of carrying out that work, which is the dearest to the heart of our glorified Lord. Who can say there is no need in these days of a return to primitive methods and of a resumption of the Church's primitive endowments? The Holy Ghost is not straitened in Himself, but only in us."

That Dr. Gordon converted his theories into practice is evident from the work done by the Clarendon Street Church, of Boston, while he was its pastor. Mr. Pierson calls it "the purest model, I know, of an apostolic community; the whole church is a radiating centre of holy activity in missions among the outcast, the intemperate, the Chinese and the Jews, and in far-off lands."

The *choir* of this church holds its own prayer-meetings and supports its own missionary.

Is there any reason why there should not be many such congregations, many such choirs? M. D. S.

WHAT IT MEANS TO PRAY FOR FORGIVENESS.

THERE is no mending sin save ending it. Hence, if we are to be forgiven only *as we forgive*, we must grapple with sin, bear it away, atone for it by overcoming it. To pray for forgiveness is to pledge ourselves to a life of nothing else than of righting the wrongs of the world, of pouring ourselves into it without measure for its healing and purification. No, Calvinism is eternally right; there is no forgiveness upon mere repentance. Without the shedding of life's blood on the cross of self-renunciation, unless Christ is the eternal Son of the Father, the everlasting revelation of what God is, unless God is the Infinite Sacrifice, and the cross the timeless symbol of the Godhead, there is no remission of sins; nor can we forgive in any other way than as God forgives, by being, like Him, victims of sin. "To forgive our debtors is to pay their debts." This faith is the only morally valuable belief in God. He is the Redeemer God. Not to believe that is not to believe that He is at all. And the one law of the cross, of the power of loving personal sacrifice to restore the waste of sin is for us as for Him, and we must keep it if we would be forgiven.—*"The Kingdom of God," in Our Day for June.*

"INDIAN SUMMER."

"WE speak in sadness of short joy and long sorrow. It is not true. A real joy never ends. A true summer never flies away to leave us sad. A really good time lasts forever. That which you have rightly enjoyed is a joy forever. The sunsets never fade in the morning. The glories of the sea and sky are enduring, for they cannot perish. We go on gathering the riches of earth as a preparation for the pure things beyond. The summer is a flash of God's love. The late summer days, our 'Indian summer,' are tokens of His forbearing mercy. Winters are not burials, but wholesale training times. The Resurrection is a glorious springtime. And heaven is the growth eternal of every good!"—*Rollin A. Sawyer, D. D.*

—Self is only another name for serf.

—Faith does its best and then falls back on God's best.

—When people get close to God they don't have any difficulty about loving one another.—*The Ram's Horn.*

AN EAST INDIAN POEM.

BY PATTANATTA PILLEI.

These verses, by a Central Indian poet, are supposed to express the feelings of a son, required by the horrible custom which formerly prevailed in India, to set on fire the funeral pile of his widowed mother. The translation is by Rev. G. U. Pope.

1. In what future birth shall I see her who for ten moons burdened, bore me, and when she heard the word *son*, lovingly took me up in her rosy hands, and fed me from her golden breasts?

2. Shall I kindle the flame to consume her who for three hundred days of weariness and longing, morning and evening imploring Siva's grace, was borne down by me, a burden?

3. Shall I place her on the pile and kindle it—her who on the cradle, on her bosom, on her shoulder, caressed me, fanned me, singing soothing lullabys?

4. Shall I put rice into those lips, my mother's, with which she was wont to call me her honey, her nectar, her only wealth, her boy?

5. Shall I heap up rice on the head of her, and place the fire-brand with unflinching hand and steady eye, who softly raised me, pressed her face to mine, and called me oft her son?

6. Sorrow for my mother kindles the fire deep within; and I to have kindled now the fire! See, it burns! it burns!

7. It burns, it burns to ashes. Alas, the hand which soothed me, and led me so tenderly that its touch would not have frightened away the timid bird!

8. Is she ashes now? Hath she come already to thy feet, O Siva? Hath she, gazing on thee, rejoicing, now forgotten me her son?

9. She was ere while! She walked in the way! She was here but yesterday! To-day burned and turned to ashes! Come and sprinkle milk, for all is in Siva's power.

—The perusal of a sample copy of "*The Perkiomen Region, Past and Present*," Henry S. Dotterer, Editor (Perkiomen Publishing Company, P. O. Box 316, Philadelphia), brings to mind the days of our fathers, when America was *foreign mission* ground, and strengthens our sense of obligation to pass on the blessings bequeathed to us by the godly fathers and mothers of the Reformed Church in the United States.

A QUESTION WITH MANY ANSWERS.

(MISSION BAND EXERCISE.)

Leader.—Can you give some reasons why Christians should make efforts for the salvation of the world?

(Let the members appointed to answer, *having carefully committed the parts assigned to them*, rise one after another in their places and make reply. It is well that they should be scattered through the room.)

1. Because "God so loved *the world*."

2. Because it is the command of Christ.

3. Because Christ Himself, as the first great model Missionary to *the world*, leads the way—we should follow Him.

4. Because salvation is provided by Him for *the world.*

5. Because He has given us the Gospel in trust for *the world.*

6. Because if we are not faithful to our trust *the world* will perish in its sin.

7. Because, if by our unfaithfulness and neglect *the world* perishes, we shall be adjudged guilty.

8. Because if we are faithful to our trust, *the world* will be saved, and the reward will be ours.

9. Because Christ has taught us to say, "Thy kingdom come, Thy will be done *on earth* as it is in heaven."

10. Because no one, without active interest in the foreign missionary work, can sincerely make this prayer.

11. Because foreign missionary work has brought to the Church in return a boundless blessing.

12. Because to stop all this work for *the world* would bring upon the Church paralysis and death.

13. Because Christian love is essentially *world-wide;* it utterly refuses to be limited.

14. Because this world-wide love includes and fosters love for our own country.

15. Because the plea that to save our own land is to save *the world*, has force only when the Church at home is active in saving *the world.*

16. Because home missions had made little progress when, by direction of the Holy Spirit, foreign missions were begun from Antioch in Syria.

17. Because, if there is good reason for one church or one member of a church neglecting it, there is the same for the whole Church.—*Missionary Review.*

THE CHILDREN'S PAGE.

Lou's Five Cent Investment.

LOU had had five cents given her to invest for the heathen at the same time the other members of the Band had theirs, and it had been in her blue dress pocket a whole week. She had forgotten about it until she felt for her alms one Sunday morning in church. First she pulled out a tiny handkerchief with a "sweet brier" perfume, then the pennies for alms, and then *the nickel!* "Here's my 'vestment money," said she in a soft whisper, and she held it in her hand, trying to think what to do with it.

Good old Mr. Pettibone was coming with the box, and all at once Lou heard the minister say: "Remember that our collections to-day are for missions," and then he urged the people to give generously to make up a certain amount which was pledged. Now, just in front of Lou sat an old gentleman who was always alone. He had a queer Roman nose, a bald head, and gold eye-glasses. Lou watched him a great deal, and used to wonder why he always shook his head when alms were collected. That was the strangest thing. She had had pennies to give ever since she could remember; and here was an old man who never had one for missions, nor Bibles, nor tracts, nor anything of that kind. Her little heart was full of sympathy for him, and suddenly she thought how she could help him out of his trouble. She would give him her nickel, and for once he would have something to give. Leaning forward she dropped it softly on the cushion in his pew. He saw it, and looked around. She nodded sweetly, and tipping her head toward him, whispered: "Put it in for the poor heathen." He

gave her a keen glance, and Ned, who sat at the other end of the pew, shook his head at her. Then Lou shrank back under her hat, and sat as still as a mouse until Mr. Pettibone reached her neighbor. Much to her surprise he put in paper money. Now, what would Miss Gay do to her, she wondered; because that nickel was to go for *missions* and nothing else.

After the benediction the old gentleman looked at Lou as though he had just discovered that such a little girl sat behind him.

"What did you do that for?" he asked.

Lou was frightened. "It's my 'vestment money," she stammered. "Miss Gay said we should see how much we could make out of it for the heathen children. The big girls buy cotton and knit dish-cloths, but—I thought"—

"You thought you'd invest in *me*, did you?" and the old gentleman's face wrinkled into an actual smile. But Ned saw that his little sister was in trouble, and stepped back to take her hand, which he kept in his own till they were out of the crowd.

"You squeeze my hand too hard, Ned Leslie," said Lou.

"Well, I'd like to know what you've been saying to Mr. Fisk, and what made you cry?" said Ned.

Of course Lou told him, and Ned was not pleased. He walked her home very fast.

"Mother," he cried, "what do you think Lou's done now? She gave her five cents to that rich Mr. Fisk, that sits in front of us, so he'd have something for missions. My! I don't know what she'll do next."

Lou's father was suffering with headache, but when he heard that, he laughed heartily, and exclaimed:

That's pretty good! If you got Mr. Fisk to give five cents for the heathen, you've done more than all the ministers can do. He *hates* missions."

"He never put it in," said Lou, with a fresh burst of tears, "he keeped it and put in paper money."

"Better still," said her father. "Come here, my little missionary."

And Lou was glad to take off her big hat and lay her hot cheek against papa's arm, while she told him about it.

But Ned thought she ought to be punished for "doing things," as he called it; and when Lou begged her mother for another nickel to invest, she said,

"No, dear, you gave yours to Mr. Fisk, and now you must earn five pennies yourself before you can invest it."

This was slow work, and when the time came to make reports Lou had but fifteen cents. Of course she had her mite-box well filled, as usual, but she did not like to hear her friend Daisy and the other girls tell about dish-cloths, towels, dust-bags and tidies, and how much money they had earned, while she had so little.

But after all were through, Miss Gay said, "I have had ten dollars sent me with a receipt which reads as follows:

"David Fisk, Dr. To investment for a little heathen . . . . . $ .05
To increase on same for four months, 9.95

Total $10.00
Received payment.

If a little girl named Lou Leslie will sign the above, and return, it will greatly oblige your humble servant, DAVID FISK.

People were so astonished that there was perfect silence for an instant. Then they *cheered;* and when Lou was taken to the platform to sign the receipt they cheered again. It was because they were so glad that God had used her little hand to unlock the selfish heart of a rich old man.—*L. A. S., in Heathen Children's Friend.*

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. V. DECEMBER, 1895. No. 12.

—Dear reader, we asked you last month to make an effort to secure some new subscribers for the MISSIONARY GUARDIAN. We hope you have not treated our request with indifference, and have done nothing. May we hear from you soon? The first of a new volume is a good time to begin. Secure one new subscriber, and do the subscriber and the cause of missions good.

GREATER THINGS.

THE time has evidently arrived, in the history of our Church, when greater things are demanded of us as a people. It is felt by many that we have been, heretofore, only playing at missions, but that a greater work awaits us in the future. The demand for more extensive church work is upon us, and we cannot shirk the responsibility with impunity. We have been making ourselves believe that we cannot do great things, and, indeed, have made the same impression on the outside world; but we have learned to know better. There was a time when we deemed ourselves a rural and rather a poor church. We are no longer a rural church, as our operations are largely confined now to the cities and larger towns. That we are not a poor church every one can testify to who has traveled extensively among our congregations. Indeed, there is much wealth in our church; but hitherto it has not been sanctified to any great extent to the extension and up-building of the Church. One thing we must all admit, and that is that in the past our church operations have not been commensurate with our wealth and ability. Why was this, and who can locate the trouble? Not a few reasons might be urged for this slow progress, and perhaps the very best reason that can be adduced would still be unsatisfactory. No matter what reasons can be produced for our past inactivity, there certainly can be no good reason given for its continuance. Within a few years our progress has been such as to promise well for the future. That we are on the eve of a great forward movement in our church work, which will eclipse anything we have done in the past, we verily believe. It is simply a fact that we will be compelled, by force of circumstances, to press forward with greater vigor. Our very church life demands it, and unless we do advance with greater vigor we will simply fall behind in the race of the age, and might about as well give up the battle. But that we will *not do*.

To do the work one thing must be done. We must by 1900 raise the sum of $100,000 for the church extension work. This is as necessary in the present

condition of the church as any college or theological seminary, church paper or periodicals. Say what you please, it is still a truth that we are losing precious time, and money also, by the hesitating way we are compelled to do mission work in the cities. This is true, because our funds are entirely inadequate for the purchase of lots and the erection of churches and chapels in cities. What need is there of spending thousands upon thousands for the equipment of institutions of learning to prepare men for the gospel ministry, and then vote *six cents* per member for church extension, with which these young men are to go into the towns and cities of the land and found congregations and erect chapels? Such playing at missions must come to an end, and we verily believe that the time has come when we should raise our voices against this trifling way of doing mission work. The time has come now when the colleges and seminaries should be allowed to rest a few years, and the Church should put forth all her energies to bring her mission work up abreast of the times. To do this the Board must have $100,000 for the extension work by the close of the year 1900. Can we raise that sum? Of course we can, and can do it easily, if the proper efforts are put forth. We do not mean to underrate the value of what has been done in the past, nor yet what we are doing at the present time, but we must simply look to God for greater things and go to work to do them. The Board has, heretofore, asked for small sums for the extension work, because it thought the church was not ready for greater work; but the time is now at hand when greater things must be done. We need $100,000 by the close of the year 1900. The Church is able to raise that sum, and the Board and church must set about arranging for the accumulation of the fund. Who can devise the best plan for raising it? Let all who are interested in this matter make reply and give us a plan. F.

THE SYNODS AND MISSIONS.

THE synods have held their annual meetings for the year 1895. It was our privilege to attend the meetings of three of the synods. By the reports one is assured that the church is making progress,—no phenomenal progress, but sure and steady progress. The synods are getting more and more out of the old routine ruts, and the practical work of the church is claiming more serious consideration. The sessions of synod frequently give way for the discussion of subjects pertaining to the advancement of church work. One good sign to be noted in the synodical meetings this year was the fact that more time was given to the consideration of mission subjects than in former years. This is true especially of the Ohio and Interior Synods. In the former the missionary interests of the synod were pretty thoroughly discussed and action taken which, let it be hoped, will bring about better results. When once every minister becomes thoroughly imbued with the missionary spirit, and becomes thoroughly informed with regard to the needs of the Church, then it will no longer be a question of the small apportionments by which our missionary zeal is measured at the present time, but the amount, per capita, which the Church will contribute will be far in excess of that small sum. In the Pittsburg Synod the report of the Committee on Missions was passed over with little discussion; but the missionary meeting on Sunday evening made up in

part for this seeming lack of interest. In that meeting the enthusiasm was in a pretty high state, and the sum of $1031 was pledged for the Sendai College building. On this occasion the brethren became very much enthused, and broke away from the stern conservative spirit that heretofore countenanced little more than a basket collection. We deem this last departure from the extreme conservative spirit of the Church a good omen for the future, because in our Church we certainly need to learn some things, and just as much need to unlearn some other things.

At the meeting of the Interior Synod the missionary spirit was at high tide all the while. This is but natural from the fact that all the ministers of the Synod are situated in the territory where the missionary work is so much needed, where every day they see what might be and should be done to build up the Master's kingdom in the great West. These men see and understand the needs of the Church as others do not who are fifteen hundred miles away, where the Church is comparatively strong. We may but expect these men to more fully appreciate the needs of the missionary work. There were several missionary meetings during the sessions, and the report of the Committee on Missions was thoroughly discussed, so that the brethren had a full understanding of the proposed action before voting. Not one of them went home without knowing what action was taken on the mission work of Synod. The Sunday-evening meeting was an inspiring one. Bro. Hoy was at his best and gave us a fine address. There was no need of explaining to these brethren the importance of the home work, as they all understand that; so Bro. Hoy was permitted to take all the time he wished. An appeal was made for some help for both the home and foreign work. The amount pledged and in cash was $334. That was a good sum for the size of the synod. Much of it was cash. Last year this synod more than paid its apportionments for missions, and we feel safe in saying that it will do the same the coming year. We repeat what we have already stated, that there is far more interest taken in the missionary work of the Church than formerly in the synods we have attended. We suppose the same is true of the two eastern English synods.

But there is still lacking in our Church what we observe in others, namely, such an interest in the work of missions throughout our borders that the representative men of the Church will call meetings and discuss the subject of missions and church extension without the suggestions of the Boards or secretaries. We mean by this such meetings as some of the prominent pastors of the Presbyterian churches of Philadelphia convened recently for the discussion of these all-important subjects. Or such a meeting as the bishops and pastors of the M. E. Church held lately in Chicago, when $315,000 was voted for the extension work in the various States, and the importance of the mission work was discussed, for days, in all its various phases. Our Church needs to come to a deeper apprehension of the work, as it confronts us in the home land as well as in the foreign field. Our wealth is ample and our theology is good, but we have been hiding both under a bushel. We need to let it shine all over this land and in foreign lands, so that what is a blessing to us may become a blessing to others also. We should all pray for the day of greater things in our Church along missionary lines. F.

A FEW FACTS.

—The Synod of the Interior has arranged to continue the publication of the *Herald*, a paper published in St. Joseph, under the control of the Synod. This paper is deemed very important, since by it the missionary work of the church can be kept before the people more successfully than in any other way. While it is to contain all kinds of church news, the main feature, however, has to be the proper presentation of the missionary work of the Synod. We think that under the new management the paper will be more successful than ever. Rev. H. S. Jekeler will still remain the editor-in-chief, with a corps of classical editors. If the Synod gives this paper the support it deserves it will be a great help to the work.

—The Methodist Bishops, with the Secretaries of their Extension work, met in Chicago last week, viewed the work and made appropriations for the work. The sum of $315,000 was designated for the various states with which to aid needy points. A resolution was passed refusing aid to any congregation building a church exceeding in cost the sum of $10,000. That was a sensible action, since any people who can erect a church for that sum do not need any help from a board. The Methodists lay very much stress on the Church Extension department of their work, and therein lies their phenomenal success in advancing their work.

—In another place in this issue of the GUARDIAN the matter is presented of raising $100,000 as an Extension fund by the close of the year 1900. Why this large sum? Simply because it is needed, and very much needed, too. We are losing very precious time in working by the slow method now in use only for the lack of funds. Then it is a fact, moreover, that if the Board could buy lots and erect houses of worship and enter into a contract binding the missions to pay back whatever the Board had invested within a specified time, many a mission would be saved a humiliating debt, and, in some instances, utter loss of property. Yes, we need no less than $100,000 within the next five years, and the Board should at once set about raising that amount.

—The Synod of the Interior, at its last meeting, determined to give $500 toward the new English chapel in Chicago, instead of $200, as proposed a year ago. That chapel is very much needed, and the Synod, though pressed for funds on every hand, has determined to do its part toward this important work. We would here urge upon our people everywhere to come to the help of this very worthy project. There is nothing that should claim our attention more than the city work, and here we have an opportunity to do something in that line worthy of our best efforts. Let our people respond to this call.

—Within the last Synodical year the Pittsburg Synod paid its full apportionment for Home Missions, while with what the W. M. Society paid for the same object, about $5000 must have come from that Synod. The Synod of the Ohio, including what the Woman's Society paid, must have paid about $7000, or $1000 less than called for in the apportionments, while the Synod of the Interior paid nearly $1700, or $200 more than called for in the apportionment. Putting these three Synods together, they raised for the Home work near about $14,000—the exact amount of the apportionments. The two Eastern Synods, by their own reports, fell short between $7000 and $8000 of the apportionments. When we remember that the Synod of the Interior must

pay *fifty-three* cents per member to raise its apportionment, while the Eastern Synod needs to pay but *eighteen* cents, and the Potomac Synod but *twenty-five*, it will be seen that the western portion of the Church has been doing pretty well for this good work. We do not like to make disparaging comparisons, but still it is well to know where the fault of our shortage lies. Certainly there can be no good reason urged for neglecting to pay the apportionments when the amount per capita is so very small.

—The two Hungarian missionaries at Mt. Carmel, Pa., and New York City are now at their posts, doing faithful work for the Church. This department of our work is growing to such an extent that the Church will soon have to make some arrangements to meet the growing demands of it. The amount of money heretofore set apart for this purpose is entirely inadequate for the work to be done. There are still other points where Hungarian interests could be and should be started. Bro. Jurany reports very flattering prospects at Trenton, N. J. The Church should inaugurate more liberal things for this work.

—The Board has a rule that the fields that get help from the Board must pay their missionary apportionment. This is a wise measure, and one that is reasonable in every particular. Why should people expect help from the Board when they are not willing to pay what they justly and honestly owe the Board? We would like to remind all the missionaries under the Board of the fact that our funds are very low, and that we are very much in need of them. Let all the missionaries ask themselves the question whether they have paid their missionary money. Have you done so, dear brethren? If not, go to work at once, and send in at least one-half of this year's apportionment. F.

ABOUT COLORADO.

—The following facts on Colorado have been gathered from reliable sources, and show the great need of missionary work in the newer States of the West. Let no one suppose that the Home Missionary work is at an end.

—There are 2482 towns and hamlets in the State. Some of these are very small—little more than a name. But the majority are growing towns. There are Protestant churches in only about 220 of them and Catholic churches in 100 others, leaving 2182 in which there is no church, Catholic or Protestant. The aggregate population of 200 of these towns in which there are no churches is 30,000.

—The entire unchurched population of the State is probably 100,000. True, many of these towns are mining camps, but they need the gospel as well as others.

—The city of Denver has a population of 150,000 souls, and has eighty church buildings, many of them quite small. There is a seating capacity in these churches for 40,000 people, thus leaving 110,000 persons who have no church to go to, even should they attempt to go.

—In the city of Denver there are 15,000 members belonging to the different denominations. There are in all, including mission Sunday-schools, 130 places where there is religious instruction and worship. It will be seen that every one of these places has over 1100 persons to draw from.

—The population of the entire State is 412,000. In the State there are 40,000 church members. It will be noticed that the number of church mem-

bers is not up in proportion to the number of people in the State. This gives evidence of the great need of missionary work.

—In the State there were, in 1894, 60,000 Germans. At that time there were in the whole State twelve German churches, with a membership of almost 1200. In the city of Denver, it is said, are 15,000 Germans, with eight German churches and a membership of 400. In justice to these people we might say that many of the Germans have connected themselves with the different English churches of the city. Still this number is not very large.

—In the whole State there are 475 churches, giving nearly 1000 persons to each. By this we mean church organizations; but it must be remembered that many of these are only small missions, some with and many without any church buildings.

—Cripple Creek, a few years ago a mere prospectors' camp, is now a city of over 20,000, and is rapidly taking on all the modern conveniences of a large city. Here the churches have only commenced to do work and much missionary effort is needed.

—The Grand Junction region, as much as 450 miles from Denver by rail, is rapidly developing as a great fruit region. Towns and villages are springing up rapidly, and it is necessary that the churches be up and doing in order to keep pace with the advance of population. It is not a question of overchurching in these regions, but in many places it is a question whether this people shall have any church in a reasonable time.

—The Cripple Creek region has the reputation of being the richest gold region in the world, according to its size. People are flocking thither from all points of the compass. The population of that region is increasing very rapidly. The miner is pushing into the regions beyond, and, as he advances, towns and cities grow up as by magic. The Church needs to follow the advance of civilization.

—The Sunday-schools of the State have a membership of 75,000, a very bad showing for so large a population, when we remember that not only children, but grown persons, are in these schools. True, the large Mexican population, which is mostly Catholic, may have something to do with this condition of the Sunday-school work.

—With the above facts before us, what ought our Church to do in the matter? Here is need of work. We cannot and will not interfere with others. *We* are needed—yes, the Reformed Church is needed in the State of Colorado to do Home Missionary work. We have not a little material in Denver, Pueblo, Colorado Springs, Canon City, Rocky Ford, Longmouth and other places. Then, too, we have for our material the 350,000 persons who do not belong to any church, and who, indeed, do not attend any church. Can we stand before God justified while we are indifferent and do nothing?

—The Board should at once plant English missions in Denver, Pueblo, Colorado Springs and several other points in the State. A Colorado Classis should be formed within two years from now. No use of saying that it cannot be done, for it *can* be done, and should be done. Here is an open field, and this field can be extended into the other mountain States, where work is also urgent. Brethren, let us no longer play at missions, but let us do missionary work in good earnest. F.

A TRIP TO YAMAGATA.

(Continued from last number.)

Before leaving Yamagata we visited the place where our house formerly stood. The building has been moved to another part of the town, and the garden is a mulberry grove. It certainly did not look very homelike. The next day we started for a place called Akaiyu, but as the roads were very bad, and the weather rainy, we put up for the night at Kaminoyama, a hot-spring place this side of Akaiyu, and the following morning made another attempt to get farther on. Mr. Moore was booked for a lecture at Yonezawa that evening; but the roads were so disheartening, and the rain so uncomfortable, that more than once our party decided to turn back. As Mr. Miller had carried no rain coat, I loaned him mine, while I took shelter under the cover of my jinrikisha, and he did look very funny with a woman's gossamer pinned up at the back to keep it from scraping on the wheel of his bicycle, and the mud spattered over it almost to his head. Mr. Moore would become so disheartened with the roads that he would get off his wheel and sit down by the roadside in the rain and mud, a most woe-begone looking object, and try to decide whether to go on or turn back. Eventually Akaiyu was reached, and there Margaret, the woman, and I stopped to rest and bathe in the hot sulphur water, for which the place is noted, but the gentlemen hurried on so as to be at Yonezawa in time for the lecture. It was almost bed-time when we reached the town, and our hearts did not beat very joyfully when we found that, as the hotels, few and poor, were all filled, the only place the gentlemen had been able to secure was over a *meat-shop*. The rooms, however, proved to be very comfortable, probably more quiet than at the hotel; the people kind, and the Christians so much pleased because of our having succeeded in getting there, that they urged us to stay for a day or two, hold a woman's meeting, and have a social gathering. This we did, and the meetings were so pleasant, the people so genial, and the day following our arrival so fine, with the grand old mountains in sight, and the glorious mountain air so delicious, that we felt it was good to have remained. A former helper—Bible woman—living at Yonezawa, is married to a young man who is now in America studying for the ministry, and that made our visit doubly pleasant.

The next step was to try to reach the top of a mountain called Kuriko, cross it, and go home by another road, but we were told it was almost impassable at that time, with jinrikishas, on account of the recent rains; so we concluded to return by way of Yamagata. Reached Kaminoyama on Saturday evening and spent Sunday there. The Christians, of whom there are some twenty, had not had a communion service for two years or more, as they have no pastor; so Mr. Moore sent a messenger to get them together, and on Sunday morning a service was held. In the afternoon quite a number came to the hotel, bringing with them "manjo," the "meibutsu" or specialty of the place, as a gift. This "manjo" is a sort of cake made of dough and bean paste, and although it was not just what we wanted to put into our stomachs, we appreciated the kindly feeling which prompted the giving of it. At Kaminoyama is a fine hot spring; as there was a bath close to our rooms we indulged in a number of plunges into the hot mineral water. The tubs at most of these hot-spring places are sunk into the floor so that the water flows

directly into them through pipes, and Margaret thought this particular bath was splendid, and would creep in and out of the big wooden tub, calling to her papa and me to see how well she did it. The little tot is getting to be a regular Japanese ; talks like a native, likes the food, the baths and the people, and can bow with about all the dignity and limberness of one born to it.

It was our intention to stop at Yamagata only long enough to rest and take dinner, but as a Sunday-school picnic was on foot we concluded to remain until the next day. On going to the grove where the picnic was held we found the little folks assembled in the shade of a large tree, while flags decorated the grounds. We seated ourselves on large stones, and I was about to have a talk with the children when a swarm of angry bees came into our midst, and away we all went. Another tree near by seemed to offer inviting shade, but there, too, a swarm of bees greeted us, so we sat out in an open space until the little talk was over. The bees, heat, glare, and all together so disturbed my thoughts that it was difficult to collect them, and I fear my talk was a lame one, for Mr. Moore afterward asked if it did not almost use me up. However, the children and I became better acquainted because of it, and I promised those who would work hard and bring more members into the Sunday-school a Christmas present. Will not some good friend send me about ten dollars ($10) for Christmas gifts for these and other children, and also a few packs of *new white-backed cards of uniform size* for use at Christmas time?

The next days were days of misery, such roads, such mud, and such downpours, as we met with after leaving Yamagata we shall not soon forget. I was almost tempted to cry at times, I was so jarred and tired, and uneasy about my side. Mr. Miller's bicycle gave out. Mr. Moore had a man to push his through some of the deepest mud, and before long both man and wheel were on the ground. Little Margaret would ask where her home was, and tell me she had *two* beds there. I suppose the poor child was so tired that the thought of her comfortable crib was one of the pleasant thoughts connected with her home. Before Mr. Miller abandoned his wheel he fell over a bridge six feet into the river bed below, but without any special damage to either himself or the machine, and both he and Mr. Moore concluded that it will be wiser to go on foot, or in jinkrikishas hereafter over washed-out mountain roads.

Oh, how nice our own home did seem after ten or eleven days of absence, bumping over rough roads, sleeping on the floor with fleas skipping over and biting one, and eating food which was not always palatable. Margaret was wild with delight, and ran about the house and garden laughing and exclaiming, while we older folks shared her delight in a more quiet way.

Before closing this sketch I want to relate an incident which occurred at Kaminoyama, and which will show to the people at home the manner in which unprotected tea-house girls are sometimes treated by men who go to these hot-spring places. Soon after we had entered the hotel we heard shriek after shriek. For a time all was quiet, and then again came the screams. The voice seemed to be that of a young girl, and she screamed as though she was either frightened or hurt. We were not certain about the hotel being a very good one, but every room in another one to which we had applied was taken,

so, as we knew nothing for a certainty against this one, we had concluded to stop there and make the best of it, even if it was not just what we wanted. But those screams so distressed me that at last I crossed over close to the door of the room from which they came. At the entrance sat a man with a whiskey bottle by his side, and judging from what I could hear, another man inside was frightening or hurting a pretty little tea-house girl, who, when I spoke, ran over towards where I stood. My indignation was so aroused that I spoke in rather plain terms, and after that there was no more such disturbance. The occurrence troubled me so much that it disturbed my sleep that night and the next. It seemed as though I must find a way to get that child out of such a vile place and away from such characters, but we left her there, and I can see no way of releasing her unless we can offer the keeper of the hotel a sufficient sum of money to make it pay him to let her go, as she is a pretty little body and waits on guests nicely. Such girls are very attractive, and are worth considerable to keepers of hotels, where men who like to carouse go. This girl might be taken away without much trouble, but I rather think it would require money, or some sort of an equivalent, something to make it pay for the proprietor to let her go.

A trip such as the one just described is such a mixture of pleasure, of discomfort, of beauty, of horrid sights and sounds, of joy at the thought of the good one may be doing, and of misery because of the little one can do, that it is difficult to give a satisfactory account of it, but I trust this imperfect sketch will give the home friends some idea of one phase of missionary life and work here. Sincerely,

ANNIE M. MOORE.

THE MISSIONARY REVIEW OF THE WORLD for October is a number of deep and varied interest. It is opened by the Editor-in-Chief, Dr. Pierson, with "The Romance of the Hova Bible," rightly reasoned one of the Miracles of Missions and relating to the wonderful history of Christianity in Madagascar. "The Gospel in Russia," by a resident in the Czar's domains, presents an inside view of the difficulties and persecutions and prospects of Russian work in that empire. The illustrated article this month is one on "Modern Christian Missions in Arabia," by Gen. F. T. Haig. It presents an interesting and able statement of the incentives, difficulties, and successes of work in that neglected peninsula. Persia is represented in the Field of Survey and in two articles, one on the "Jews in Persia," by Rev. S. G. Wilson, and the other on "The Nestorian Church," by S. H. Shedd. Other articles of interest are "The Diversity of Operations in the Mission Field," by Dr. D. L. Leonard; "Criticisms on the Endeavor Convention," by James M. Gray, and "The Latest Blow to the African Slave Power," by Rev. James Johnston. The International Department takes up, among other things, Missions and Massacres in the East. The Field of Survey deals with North Africa, Egypt, Persia and Turkey; and the Editorial and General Intelligence Department contains as usual pithy, pertinent, and powerful notes and comments on subjects of present interest.

Published monthly by FUNK & WAGNALLS CO., 30 Lafayette Place, New York. $2.50 a year.

NOTES FROM THE FIELD.

BY REV. D. B. SCHNEDER.

October.

—The number of baptisms for the three months ending with September was thirty-three. This number includes two adults and an infant at Miyamachi, Sendai.

—The schools have started out well this fall. There seems to be a determination to make up for the loss of time occasioned by the cholera. The students are regular and industrious, a good spirit prevails, and the teachers feel encouraged.

—A new church was dedicated at Nakamura on the 5th inst. It is a substantial building, in a good part of the town, size 24 by 48. It is a semi-Japanese, semi-foreign building. There is a debt of 70 *yen*, and no seats are procured yet. Rev. K. Yoshida, long a co-laborer with Rev. Oshikawa, is the earnest pastor. Revs. Oshikawa, Hashimoto and Schneder, and a number of students from both of our schools were present and participated in the joy of the believers.

—Cholera still lingers, though the cases are now comparatively rare. Only three days ago Mrs. Schneder came across one of the ordinary scenes—a policeman in front of a house ordering two coolies to remove the patient on a stretcher to the cholera hospital.

—Dr. Oizumi, one of our earnest believers at Miya, has made the best record as a cholera physician in this province. Out of twenty cases of which he had charge, he saved eleven. Ordinarily the death rate was about seven-tenths.

—A part of the deputation sent out by the American Board, viz., Drs. Bradford and Barton and Mr. Ellison, visited Sendai on the 10th inst. They had many questions to ask, and also gave some excellent addresses. Dr. Bradford's address before the students of the Tohoku Gakuin was remarkably fine. It does one much good to hear men of such wide culture and sympathetic Christian spirit come from the home land to look in upon our work. The delegates recognized Rev. Oshikawa's prominence, and were closeted with him for three hours.

—Three additional foreign missionaries have located in Sendai this fall. One is an American Episcopalian lady, and the others are a missionary and his wife belonging to the "Christian Church of America"—an offshoot from the Church of the Disciples, I think. This adds one more to the seven Protestant bodies that had been represented here previously.

—Besides the missionaries there are but two other foreigners in Sendai. They are the professors of English in the government school. Strangely enough, they are both ex-missionaries.

—The political event of the month is the Korean outrage. It looks at this writing as if Japanese had murdered the Korean queen, and Japanese in high diplomatic and military position were a party to the disgraceful proceedings. Japan blushes with shame and indignation over the atrocious deed, as well she may. The press is unanimous in demanding that the offenders be brought to speedy and unsparing justice.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

MISSIONS AND MISSIONARIES.

—When the Executive Committee held its last meeting, at Ft. Wayne, there was the sum of only $1,300 in the treasury with which to begin the paying of the issmionaries for the last quarter. This was a small sum with which to pay the orders, amounting to $9,000; but, then, many of the charges had taken and were holding their Harvest Home collections, and it was confidently expected that the money would soon be on hand to pay all the missionaries. In this the committee was sadly disappointed. As we write, in the middle of November, we are still receiving letters from the missionaries asking for their quarterage; telling us that they are very needy, and must have their allowance from the Board. These men have waited, some of them, a month and a half, on their small allowance from the Church, and they have a right to feel aggrieved at the tardiness of the Church in paying them what has been promised.

—From the above the Church needs to learn a lesson, that is—that a Church has as much need of common, every-day honesty as any single individual, and that she should simply practice what she preaches. She has promised these men, by her vote in the Classes and Synods, a certain salary to be paid quarterly. She appoints her Committees and Boards to carry out these promises, and the Boards have simply done the work assigned them. When, in accordance with the promises of the Church, these missionaries have been placed in the field and a salary assured them, now she hesitates to pay what she promised promptly. If any man in common life were to do so, you would call him dishonest. What can you say of a Church that allows such things to occur?

—In accordance with the above, we should, as ministers and as consistories, remember that we all stand pledged for the salary of these men. If any minister in the Church or in the Synods where these sums have been voted, does not make an honest and determined effort to pay the apportionments by which their salaries can be paid, then that minister stands guilty before the Church and before God for such neglect of duty. It is high time that the ministers and consistories appreciate the fact that it is a species of dishonesty for them to neglect the collection of the funds by which only the prompt payment of these salaries is made possible. Yes, we go a little further and say, that when the apportionments have been voted for use of the Board with which to carry forward the work of the Church, and pastors who voted these funds persistently neglect to collect them, then it amounts to an act of serious dishonesty. Can this be successfully denied? We think not; and we ought by all means to be sure that we practice ourselves that which we expect of our people.

—Rev. A. S. Dechant, of Abilene, has been nominated Missionary Superintendent for the Synod of the Interior. This nomination will come before the General Board at its meeting next spring, and we have no doubt as to his election by the Board. We hope that Brother Dechant may accept this position, as he has had six years' experience in the West, and understands the needs of the Western Church. He is young, active and full of life, as well as

in full accord with the life and spirit of the Church in the West. He will find plenty to do in his new position, and can throw into his work all the energy of his nature. If he accepts the office, we predict for him great success.

—The church at Abilene is vacant, in fact, as Brother Dechant has handed in his resignation and it has been accepted. Brother Dechant will, however, for the present supply the congregation with preaching. The good people of that charge are very desirous to get a good, active man as their pastor, and we hope that such an one may be found as speedily as possible.

—Rev. D. A. Winter, who had served the Denver, Col., mission for several years, was given a call to Sioux City by the Board. He has accepted the call, and has removed his family to that place, and has gone to work in that field. We hope that Brother Winter may meet with success in his new field of labor. He is in a large city where there is an abundance of material, and it does seem as if much good work might be done for the Master. Mission work in western cities has its difficulties, but persistent work with faith and prayer will bring success.

—Our Sunday-school Missionary has been at work in Springfield, Ohio, since September 1st, and informs us that on November 17th the new congregation will be organized. By the time this appears in print the Church will know what success he met with in the new organization. He writes us that the outlook is very hopeful indeed. Rev. Dr. Yockey has been appointed by the Board to take charge of the work until next Spring as a supply. He may then become the regular pastor. Brother Yockey has been with Brother Horning for some weeks past, and together they have been canvassing and arranging matters for the organization. We have no doubt but that we will hear good reports from the mission at Springfield.

—Rev. J. C. Horning, the Sunday-school Missionary, will, when he has completed his work at Springfield, go to Columbus, Ohio, and will organize and carry forward a Sunday-school in the northern portions of that city. We have the assurance that there is here an open door for our Church; and while in the near future a church will grow out of the movement, without a doubt, for the present a Sunday-school only will be established. To put this work on a good footing, a lot should be purchased and a small chapel erected. This will doubtless be done in due time.

—The messenger of death came into the family of Missionary Dreibelbeis, of Payne, Ohio, and claimed his only son, a child of tender age. May the Lord comfort and sustain him in this time of affliction and sorrow. The good brother has a laborious but an important field in and about Payne; a field of great possibilities. There is plenty of hard work needed in order to develop it, and we believe that Brother Dreibelbreis will attend to the work.

—At Columbus Junction, Iowa, they have been making strenuous efforts of late to reduce their church debt; and on Sunday, November 10th, they cut out another good slice of the debt, so that what remains can easily be handled. They confidently expect to cancel the whole amount by next April. When once this ugly debt is out of the way, this field will be very near the line of self-support. It is a good motto for missions—"Get rid of your debts as quickly as possible."

—Brother Fisher, of Hiawatha, Kansas, has very encouraging words from

that important field. He thinks the prospects are decidedly encouraging, and the future of the mission is very hopeful.

—At Holton, Kansas, where Rev. Alt is the missionary, they have a debt resting on the mission which has been a cause of trouble for some years past. The missionary is now devising ways and means by which this debt may be lifted, and we hope that he may be entirely successful in his endeavors. We believe that there is something better in store for that mission than anything it has experienced in the past.

—Rev. Henry Tesnow has taken up his residence in Denver, Colorado. He went there for the health of his wife, but while there will not be idle. He has been appointed a supply for the mission at that place, until other arrangements can be made. He is now engaged in looking after the interests of the Mission, and will soon put forth efforts for the proper organization of the new Mission.

—We have had word from a majority of the missions west of the Allegheny Mountains. Everywhere the work is going forward hopefully. Within the bounds of the Pittsburg Synod the missions at Cumberland, Md., Turtle Creek and New Kensington, Pa., are very much in need of churches. Brother Glessner tells us he will make a determined effort for a church in Cumberland during the coming year. Brother Wagoner, at Turtle Creek, is wondering how he can dispose of the old church, so as to get funds to build in a style becoming the growth of the town. New Kensington is a new mission, and needs a building very much. That building will come soon. At Grove City they are now erecting the church, and will soon be in their new home; and we hear, too, without having any debt resting on the mission. Brother Naly is struggling with a church debt, but will doubtless come out all right. The pastors at McKeesport and Braddock report progress; while Brother Farenczi is doing good work among the Hungarians in and about Pittsburg. So the good work goes on from the Atlantic to the Rockeys, and a greater work will be demanded in the future. The Summer vacation is over, and the Synods have all held their annual sessions, so that the pastors are now ready for the work of the winter. As this season of the year gives a little leisure time, and as the evenings are long, much general church work can be done; and he is a wise pastor who takes advantage of this season to do all additional church work possible. Our missionaries should make good use of this season to strengthen their fields of labor, and to attend to such church work as cannot well be attended to during thebusy summer season. F.

—A marked revival has been in progress at Saltillo, Mexico. There have been fifty conversions in that place and at Monterey. "Denominational lines have been blotted out," writes Mr. Boyce, "and the Holy Spirit reigned supreme. Our girls' school was swept by the Spirit; not one left whom we have not good reason to consider converted."

—The mills of the gods grind slowly, but they grind to powder. Let the good work of disintegration and demolition go on in the Sultan's domain. It is pleasant to recall that during the century Turkey has lost a very large part of its territory. Greece, Cyprus, Servia, Roumania, Bulgaria, Montenegro, Batoum, and all North Africa, we may almost add Syria, are free from Turkish government. There remain only Albania and Roumelia in Europe, Asia Minor, Mesopotamia, and Arabia; and Turkey's hold on these is very weak.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of our treasury for the month of October amounted to $2,205 95. This is an encouraging advance upon the month preceding, but a falling off of over $1,300 as compared with October in last year. We mention this for the information of the church. May we not hope that the falling off in the last two or three months will be arrested promptly, and that the receipts for November will exceed those of November, 1894, which were $1,459·43?

—The blessed results which have accrued from our foreign work, now but little over ten years of productive efficiency, are really surprising and thankworthy. God has truly smiled upon and blessed our labors. But to one who has taken an all-round view of our work, as our duties require us to do, it is after all humiliating that with our opportunities and resources we are doing so little. With a membership of over 220,000, to have but one mission in the foreign field! The plea that the home field, in the providence of God, requires a larger measure of attention at our hands than the foreign, while true, does not lessen our sense of humiliation. Indeed our remissness in the home field is quite as crying as in the heathen world. Our church is not giving half as much to our inner missions as duty and ability require. We affirm, without the fear of well-grounded contradiction, that our church is this day able to contribute twice as much as it does, to both home and foreign missions, and even then we would be behind some of our sister churches.

—We could give statistics to substantiate this, but we forbear. It is humiliating to put these facts into print. But how else are we to bring them to the attention of our ministers and members? Could they see and study the statistical tables which come to our table and notice how near the foot of the list our own beloved church stands; below churches who have no more average financial ability than we have, they could appreciate our sense of humiliation, which borders on disgust. Now where does the fault lie? And what is the remedy? We leave the pastors and members of our church to reply.

—But suppose the income of the Foreign Board were double what it now is, what would we do with it? It is not for us to say what the Board *would* do; we can only say what it *could* do. We could then complete our plant in Sendai, enlarge our schools, provide our missionaries with healthy residences. We could locate a missionary family in Yamagata, and one or two more at other points in our wide field, and not have them all centered in Sendai, requiring frequent and laborious and expensive tours of visitation. With the residue—well, there is China with her hundreds of millions of benighted souls—we could give practical heed to the feeling which is growing in our church, that we ought to plant a mission in that dark empire. Yes, we could find abundant use for it.

—By the time this reaches the readers of the MISSIONARY GUARDIAN, according to present expectations, Rev. Christopher Noss and wife will be on

the broad Pacific Ocean, on their way to Japan. They expect to leave the East November 26, will make several stops on their way across the continent, and sail December 10 from San Francisco, on the steamer "Gaelic." They will be due in Yokohama, Japan, about the 28th of December. We bespeak the earnest prayers of the church for their protection and safe arrival at their destination. They will doubtless be met at Yokohama by one of our missionaries and conducted to Sendai, which by railroad is about 250 miles to the north.

—As yet we have no intelligence as to the opening of the schools. The date for the opening of the fall term was September 10, but in consequence of the prevalence of the cholera it was postponed to the 20th, and later to October 1. No doubt the schools opened on the latter date, but with what attendance of students we are not, at this writing, informed. We would not be surprised, however, to hear that it was with a diminished number, in consequence of the demoralization wrought by the disease.

—Japan still continues in a state of agitation and political unrest. The war in Formosa, for the suppression of the rebellious tribes, continues. Rumors reach us of further negotiations with China for the evacuation of territory still held by Japan, as also of negotiations by Russia with China, which may interfere with Japan's relations to Korea. In this state of uncertainty Japan is busily engaged in strengthening her navy and armaments. It is rumored that several powerful war vessels will be built, besides the refitting of the vessels captured from China. Russia's aim is to secure the right of way for her trans-Siberian railroad, now being constructed through Chinese and Korean territory, to some point on the Yellow Sea. This, it is supposed, would be injurious to the commercial interests of Japan and England, and serious complications are apprehended.

—In consequence of the pressure exerted by England and the United States upon the government of China, the ringleaders of the riots which resulted in the murder of a number of the missionaries and the destruction of a large amount of mission property, have been punished, and quiet has been so far restored that the fugitive missionaries are returning to their posts of labor. They express but little fear of further molestation. The generality of the people are friendly to the missionaries, and the hostility is confined to a relatively small class of the natives. Just before the outbreak of the riots the hostile party revived the old outrageous slander, that the missionaries were in the habit of killing Chinese children and extracting the oil for medicinal purposes.

—The complications in Turkey appear to be thickening and growing more threatening. Rumor has it that the massacre of the Armenians has not entirely ceased, that the Sultan is resorting to every subterfuge to escape from the pressure the combined powers of Europe are bringing to bear upon him, that the ultra Moslems are assuming an attitude of hostility to the Sultan, threateningly opposing any concessions to the Christian powers, so that his position seems to be, as it were, "between the devil and the deep sea." There seems to be a disposition on the part of the European Powers, if possible, to adjust matters for the protection of the Armenians, without dismembering the Turkish empire. In this latter event the critical question of partition

would arise, which unquestionably would give rise to very grave if not warlike complications. One thing, however, seems to be imminent, viz., the stripping of the imbecile Porte of its sovereignty, an event which cannot transpire too soon.

—It is coming to be quite generally concluded that the "Parliament of Religions," held at Chicago during the World's Fair, was a grave mistake. This seems to be the conclusion of the Pope, as he has forbidden the Catholic Church in this country taking any part in such assemblages. The prime objection to that convocation is that it ranged Christianity on the same plane with the false religions, as *one of the religions* of the world. By agreement, in advance of the meeting, the representatives of the false religions were allowed to give their own exposition of their tenets, without criticism or contradiction. As a consequence, giving a partial explanation of their creeds, without adverse review, they have gone home claiming a grand victory over Christianity, claiming that it was helpless before their assaults, and that the Christians are losing confidence in their religion. Some of their misguided enthusiasts went so far as to propose the inauguration of a system of missions for the conversion of the American people. The whole thing was a huge blunder. Christianity is the one absolute religion, not one among many other systems.

—Occasionally we have it given out by some returned "globe-trotter" that the missionaries, far from enduring privation and self-denial, are living in Oriental luxury. One of these "veracious" characters, during his travels in the East, enjoyed the hospitality of a missionary family. The wife of the missionary was happy in meeting one from her home-land, and put forth special effort to entertain her very welcome guest. Accordingly she provided a special dinner, taxing her slender resources to do her visitor honor and to minister to his comfort. It was a dinner vastly in contrast with the frugal meals to which the family were accustomed. The outcome was that, having partaken of the special hospitality extended to him, the ingrate came home and descanted upon the extravagance and luxury in the midst of which missionaries lived.

—We learn that Mr. Henry Brown, late of Hublersburg, Centre county, Pennsylvania, has left a legacy of one-fourth of his estate, amounting to several thousand dollars, to foreign missions of our church, as a memorial to his deceased daughter, Sarah Jane Brown. For this we are truly thankful. At the same time we are impressed with the beauty and sacred propriety of the disposition the departed brother made of the portion of his estate that would have fallen to the daughter who had been called away from earth before him. Instead of dividing it between his remaining children, he gives it to the Lord, as a memorial to the dear departed child. We commend to the parents of our church the propriety of holding the portion which would have fallen to children called away by death as sacred to the Lord. It does the remaining children no wrong. They get as much as they would had their brother or sister lived, and it cannot be a pleasant thought that the death of the departed one was a cause of financial gain to them.

—We hope by the time this number of the MISSIONARY GUARDIAN reaches its readers, or very soon thereafter, to send to our pastors a copy each of the

booklet containing a Historical Sketch of the Foreign Mission Work of the Reformed Church in the United States, and the tract, "The Life of Dengoro Takahashi." This last has already left the printer's hands, and the former is now in the press. These are published by the Board for gratuitous distribution, and pastors are requested to drop the Secretary a line stating the number they can judiciously distribute. The Board feels the necessity of a missionary literature in leaflet and tract form for general circulation among our members, and it asks the active aid of our ministers in its distribution.

—The Almshouse One Cent Fund draws very near to its proposed $1,200. We have now in hand $1,191.61, leaving the very inconsiderable balance of $8.39 to complete the amount. What will poor Isaac Bruce say when he learns that the one cent which he gave "for the Lord" has, by the blessing of God, grown into, well, we will say $1,200?

—We ask Sunday-schools, Sunday-school classes and missionary societies to make an effort for the help of our foreign work. Procure fifty or one hundred or more of our church almanacs. One or two little scholars or members, by canvassing the congregation, can easily dispose of them, and they will realize a nice little sum for our blessed work.

—The evangelical outlook in Mexico is full of hope. A recent writer says: "Every year the demand for the Bible increases. In 1894 the American Bible Society employed fifty colporteurs, who traversed Mexico in every direction. Thousands of Bibles were given away, and 29,000 Bibles, Testaments, and portions were sold for over eight thousand dollars. This shows that Mexicans want the gospel and will pay for it."

—Rev. H. Loomis, of Yokohama, has compiled the missionary statistics of Japan for 1894, and he finds that the church members now number 39,240 increase of 3,422 for the year. The number of missionaries is 226, of unmarried women 210, and a total, including wives, of 625. Thereare 364 organized churches, 258 native ministers, and 536 other native helpers.

—Let it be remembered, in connection with the murder of the Kucheng missionaries, that the life of the American lady, Miss Hartford, was saved by a Chinese Christian, and that an old Chinese man pleaded with the Vegetarians, though in vain, for the lives of the English young ladies.

—One of our missionaries in the interior of China, in writing of some of the difficulties and trials under which they are laboring, but in view of which they are by means cast down, says that when he hears the statement that foreign missionaries have less of hardship and more of comfort than are found in the home field, he is reminded of the words of the negro who was told that he would be better off in the South under his old master. "Massa," said he, "de situation am open."

—It is interesting to note that the United Church of Christ in Japan is about to undertake foreign missionary work. At the recent meeting of the Synod, the Mission Board was directed to begin work in Formosa as soon as possible. President Ibuka, of Tokyo, and President Ogimi, of Steele College, Nagasaki, were appointed to visit Formosa, examine the field, and report to the Mission Board. Three thousand dollars are to be raised among the Japanese churches for this new work.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

FROM THE SOCIETIES.

—W. M. S. OF EASTERN SYNOD (*Mrs. D. W. Gerhard*).—The Woman's Missionary Society of Eastern Synod met in eighth annual session in the Third Street Reformed Church, Easton, Rev. H. M. Kieffer, pastor, on Thursday and Friday, October 24 and 25, 1895. The Executive Committee held its meeting at three P. M. on Thursday, at which, after devotional services, reports of several committees were heard, and work prepared to be discussed and acted on at the regular business sessions of the following day. A very pleasant and, we believe, profitable feature was the delightful reception given on Thursday evening by the ladies to the Society in the Sunday-school room of the church. The room was beautifully decorated with our church colors, black, red and orange, and beautiful plants. A large number of ladies assisted the pastor's wife in kindly receiving and introducing the visiting delegates. Excellent music was rendered by members of the choir and several others, and refreshments served. It was felt by many that this was a happy prelude to the work of the following day. At 9 A. M. Friday the first business session was opened with devotional services, led by the President, Mrs. Lucy S. Orth. The roll-call was responded to by thirty-three, officers and delegates. After the reading and adoption of the minutes of the different executive meetings, the following committees were appointed: *On Resolutions*, Miss Emma Zerbey, Mrs. W. H. Faries, Miss Jennie M. Henning, Miss Mame Schoedler, Miss Sallie Mauser; *Auditing Committee*, Mrs. H. M. Kieffer, Mrs. Rev. B. Bausman, Mrs. G. W. Stein; *Reporters for Church Periodicals:* For the *Messenger*, Mrs. Anna McHenry; THE MISSIONARY GUARDIAN, Mrs D. W. Gerhard; *The Woman's Journal*, Miss Kate Laux; *The Reformed Church Record*, Miss Jenette Althouse. The Society was glad to learn from the report of Committee on Organization that a Woman's Classical Society had been organized in Tohickon Classis on October 23, 1895. The Schuylkill Classis having been divided and a new Classis formed called the Reading Classis, the women of this new Classis have also organized a Woman's Missionary Society, so that now all the Classes in our Eastern Synod have active Women's Missionary Societies. Mrs. S. E. P. Mosser gave an encouraging talk, and gave a summary of contributions for 1895 as compared with those of 1894, as follows:

	1894.	1895.
Philadelphia Classis	$255.00	$318.05
Lebanon "	291.02	263.59
Goshenhoppen "	67 00	94.00
Lehigh "	149.00	238 00
Schuylkill "	668.00	690.00
Lancaster "	300.00	484.50
E. Susquehanna "	144.00	305.00
Wyoming "	274.00	311.05
W. Susquehanna "	25.00	139.75
E. Pennsylvania "	220.10	372.50

After discussing the communication from Mrs. M. E. Whitmore, editress of *The Woman's Journal*, it was, on motion, resolved that the Classical Societies be reminded of the resolution passed by the Eastern Synod a year ago concerning this matter. Reports were heard from all the Classes but one, some of which were very encouraging, but from most of them came expressions of regret at the want of co-operation on the part of so many of our women, and also other hindrances to the work. On motion of Mrs. S. E. P. Mosser it was resolved that the various Classical Societies be directed to communicate with their respective Classes, to discover what relation the funds raised by Women's Missionary Societies sustain to the apportionment of Classis. After collection, $5.27, the morning session closed with doxology and Lord's Prayer. The afternoon session again opened with devotional services. To the call for Classical pledges, the following response was given: Lancaster, $250, more, if possible; Schuylkill. $200, more, if possible; Philadelphia, $225, more, if possible; Lebanon, $175; East Pennsylvania, $175; West Susquehanna, $125; East Susquehanna, $125; Wyoming, $225; Goshenhoppen, $100; Lehigh, $175; Reading, $400, more, if possible. Tohickon will do what they can. The committee on Mission Bands having prepared a constitution, Miss Anna M. Kieffer, in an earnest address, urged the necessity of having literature suitable for the use of Mission Bands. Miss Christie Dietz, Mrs. Leighton Gerhart, Miss Anna M. Kieffer, Mrs. Gutelius, and Miss Eleanore Ebbert were appointed a standing committee on Mission Band work, and also Publication Committee. They were also authorized to have published, in the months of January, March and May, leaflets for the use of Mission Bands, expenses not to exceed $25. Mission Bands and others can secure these leaflets after the month of January at the rate of $1 per hundred; the manuscript of said leaflet to be submitted to the Executive Committee before publication. On motion, it was decided to send report of our synodical work to our brethren of Eastern Synod. The following officers were re-elected: *President*, Mrs. Lucy S. Orth, Danville, Pa.; *Recording Secretary*, Miss Kate Laux, Catasauqua, Pa.; *Corresponding Secretary*, Mrs. G. W. Stein, Hunville, Pa.; *Treasurer*, Mrs. S. E. P. Mosser, Reading. The next annual meeting to be held in the First Reformed Church, Philadelphia, October, 1896. The following resolutions were adopted:

Resolved, 1, That we express our gratitude to God for the increased interest and marked progress of the Society during the past year; that our united prayers be lifted up to the throne of grace, that the Lord may continue to bless the work of our hands, and that all that may be accomplished will be to the glory of God.

Resolved, 2, That it is the sense of the Woman's Missionary Societies of the different Classes composing the W. M. S. of Eastern Synod, that they desire to pledge themselves to do a work in the Home and Foreign Missions in perfect harmony with the Classes in the Synod, but that the result of their work be entirely in addition to Classical apportionment. The women of the Synod desire to see the good done in missionary lines, before their organization, increased by their existence. They are not willing to have a name without a place; not willing to take credit for work they have not done; neither are they entirely willing to forego the recognition of their work.

Resolved, 3, That the *Woman's Journal* being the official organ of the

women of the Reformed Church, the Church periodicals and the *Japan Evangelist* receive our hearty endorsement, and that all possible efforts be made to increase their circulation.

Resolved 4, That the women of the Eighth Annual Convention of the W. M. S. of Eastern Synod extend hearty thanks to the pastor and people of the Third Street Reformed Church, Easton, for the hearty welcome and hospitable entertainment received while in their midst.

EMMA ZERBEY, MAMIE C. SCHOEDLER,
JENNIE M. HENNING, SALLIE MAUSER,
MRS. JENNIE FARIES.

After collection, $3.45, convention adjourned.

The sessions of the eighth annual meeting closed on Friday evening with a public meeting. After an anthem by the choir, and devotional exercises led by the pastor, Rev. H. M. Kieffer, a very cordial welcome was given by the pastor's wife, in which she spoke of the historic walls of this old Reformed Church, first erected in 1777, the ground having been donated by William Penn. The church had also been used as a hospital during the Revolution. The response to this address was made by Miss Anna M. Kieffer, sister of the pastor, and a teacher in our Female Seminary at Allentown. The treasurer, Mrs. S. E. P. Mosser, gave an itemized report: Total receipts for 1895, $3241.53; balance from previous year, $243.77; total, $3485.30. Disbursements, $3234.43; balance on hand October 25, 1895, $250.87. The Corresponding Secretary also gave her report, after which our Bible woman, Miss Yoshida, from Japan, gave a very interesting talk in her pleasing, characteristic style. The pastor spoke a few words of encouragement, and after the collection, amounting to $8.65, the services were closed with the doxology and benediction.

W. M. S., LEBANON CLASSIS (*Emma U. Leinbach, Ed.*)—The semi-annual meeting was held in Hill Church, near Heilman Dale, on Saturday, November 2, 1895. The meeting was opened with devotional services led by the president, Miss Lizzie Snavely, followed by singing Hymn 141. The constitution of the society was read. Reports of different local societies were encouraging. The treasurer reported $144.40 in hand. Report of delegates to the W. M. S. of Eastern Synod was read by Mrs. George W. Stein. Every congregational society should have a precise report of its work throughout the year. Delegates to the W. M. S. of General Synod, Mrs. George W. Stein and Mrs. W. M. Leinbach.

The public meeting was held in the afternoon at the same place, for which the following interesting programme had been prepared: *Singing*, 109th Hymn; *Reading of Scripture*, Mrs. M. E. Whitmore; *Prayer*, Mrs. M. E. Whitmore; *Address of Welcome*, Miss Poorman; *Response*, Mrs. Beamesderfer; *Quartette*, Annville Choir; *Essay on Foreign Missions*, Miss Elvy Kilmer; *Solo*, Miss Batdorf; *Address*, Mrs. M. E. Whitmore; *Recitation*, Miss Donger; *Doxology; Benediction*, Rev. Jonathan E. Hiester, D.D.

W. M. S. LEHIGH CLASSIS (*Cor. Sec.*).—The Woman's Missionary Society of Lehigh Classis held its semi-annual convention in Macungie, November 7, 1895. Ten congregations and fourteen societies were represented. There were twenty-four delegates present from the following churches: Lehighton,

Egypt, Coplay, St. John's near Laury's; South Whitehall, Kutztown, Macungie; St. John, Salem, and Trinity congregations of Allentown. Besides the delegates there were a large number of visitors from a distance. The meeting was called to order at 2 o'clock by the President, Miss Anna M. Kieffer, who led the devotional service. The Treasurer's report showed that the full amount pledged by the Society to Synod had been paid. Pledges for the ensuing year to the amount of $175 were given by the delegates to cover the pledge made by the Society to the Synodical Society. The committees to solicit subscribers for the *Womna's Journal* reported, and were continued for another year.

The following persons were elected delegates to W. M. S. of General Synod at Dayton, Ohio: Mrs. J. B. Mauser, of Treichler, Mrs. Mary E. Heilman, of Allentown, Primariæ; Mrs. W. D. Albright, of Allentown, Secunda. The Society was informed that the bi-annual report of the Society was in the hands of the printer, and would be issued in a short time. In accordance with the action of the Synodical Society, an overture was made to Lehigh Classis for its decision in reference to what relation the funds of the W. M. S. sustain to the apportionments and assessments of Classis. The Society, having received a cordial invitation to hold its next annual meeting in Trinity Reformed Church, Coplay, in May, 1896, decided unanimously to accept the invitation. The meeting was closed with prayer and the benediction by Rev. C. E. Schaeffer. The missionary meeting in the evening was largely attended. The opening service was conducted by Rev. C. E. Schaeffer, Rev. S. U. Mitman read the Scripture lesson, and Rev. T. J. Hacker offered prayer. A very cordial greeting was extended to the Society and its friends by Rev. C. E. Schaeffer, pastor of the church. A vocal solo was then sweetly rendered by Miss Lulu Reinhard. Miss Hannah Schwartz, of Allentown, recited "Unawares," which was so nicely spoken that it touched the heart of every one present. After a finely-executed violin duet by Miss Ella Gehman and Mr. Lloyd Moll, the President introduced Rev. C. Noss, missionary-elect to Japan, who delivered an earnest and instructive address. After the offerings were lifted, short but pointed addresses were made by Revs. T. H. Leinbach, S. U. Mitman, T. J. Hacker, and Prof. Knappenberger.

The President congratulated the members of the Society upon their successful meeting, and expressed the great pleasure which the Society experienced among so pleasant and hospitable a people as those in Macungie. This Convention, the most interesting and successful in the history of the organization, was dismissed with the benediction by Rev. Mr. Noss. It is due to Rev. and Mrs. C. E. Schaeffer to state that they did every thing in their power to make the Convention a success, and to ensure the delegates and their friends a pleasant and profitable stay in their midst.

—Nearly every one is a homœopath when the collection plate comes round.

—Gold is never so bright as when it is doing the will of God.

—The man who gives his child to the street will give the world a thief.

—Nothing is more dangerous than for a Christian to grow rich faster than he is growing in grace.—*The Ram's Horn.*

A GREETING TO THE NEW SOCIETIES.

The division of Schuylkill Classis and the organization of the women of one more classis of the Eastern Synod, gives us two new classical societies, Reading and Tokickon. We are glad, in the closing days of the year of grace 1895, to greet these two new sister societies, and to wish them a happy new year of work for the spread of our Master's kingdom on earth. Tohickon Classical Society was organized at Hellertown, Bucks county, October 23, with Mrs. E. Buchecker, of South Bethlehem, as president. W. M. S. of Reading Classis has that faithful and experienced worker, Mrs. Mosser, at its head; while the women of Schuylkill Classical Society have elected one no less faithful and earnest in Miss Emma Zerbey.

GOD HELPS THOSE WHO WORK FOR HIM.

ONLY in this faith have great moral victories been won; and it is only in this faith that great moral victories ever will be won. God does not tempt men with impossible tasks. He does not baptize causes with the tears and blood of saints simply to stand by and see these causes lost. He does not send His servants into Red Seas and then forsake them. He does not permit the men who are faithful to be plunged into fiery furnaces or lions' dens, and then forget to care for them. He does not put the dominating instinct of discovery into the soul of Columbus, and then let him voyage the unmapped waters of the Atlantic in vain. He does not place the sword in the clenched hand of Washington, and inspire him to lead his little patriot band of soldiers into battle for liberty and independence, and then suffer him to be overcome either by force or hunger. God helps men who aim to help truth and righteousness. If there are hindrances too great to be removed by the ordinary methods of men, He knows how to lift them out of the way with infinite ease. He knows how to make even the wrath of men to praise him. It is God's will that the kingdoms of the world shall become the kingdoms of our Lord and his Christ. It is God's will that intemperance and dishonesty and licentiousness and all sorts of misrule and vice be swept from the face of the earth, and that light and purity and goodness take their place. To work for this high end is to work for what God is pledged to help bring to pass.—*Dr. F. A. Noble.*

" Be sure, no earnest work
Of any honest creature—howbeit weak,
Imperfect, ill-adapted—fails so much,
It is not gathered as a grain of sand
To enlarge the sum of human action used
For carrying out God's end!
—*E. B. Browning.*

—"That which is often asked of God is not so much His will and way as His approval of our way."—*S. F. Smiley.*

—"Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake."—*Drummond.*

THE CHILDREN'S PAGE.

Mrs. Weiland's Magic Mirror.

A QUIET hour had succeeded to the lively bustle of Christmas morning at the Weilands'; to the church-going and home-coming, and the merry family dinner. (If you have read *In Olden Days Beyond the Sea*, you are already acquainted with Mr. Frederick Weiland's family, and need no introduction.)

Mr. and Mrs. Weiland had chatted cosily by the fire, until Mr. W. grew sleepy, and closed his eyes for a nap in his chair. Fred, jr., had found a pretty copy of *From Sinai to Zion*, and Dora one of *The Young Prophetess*, among their Christmas gifts, and were absorbed in reading them. Clara and Herman amused themselves at the window, watching the passers in the street; but as these grew fewer and fewer, and their shadows stretched to more than gigantic length, the children thought of evening, and all at once realized how long it would be before seven o'clock, when Jessie McDonald and their cousins were coming, and the tree would be lighted. So they importuned their mother for a story.

"Oh, no, Mamma; the magic mirror, please!" amended Herman. Show us Christmas-day somewhere else!"

"The magic mirror" was a favorite diversion with these little folks. You will understand it presently, if you care to read on.

"Well," responded Mrs. Weiland, as she settled back in her easy chair, with a child on each side, as usual, "instead of showing us what is going on now, my mirror will have to take us back several hours; for half-way around the world, you know, Christmas is over now, and the next day is beginning."

"All the same to your mirror, Mamma!" laughed Clara.

Mamma Weiland nodded merrily. "My mirror shows me," said she, "a little girl alone in the narrow streets of a strange-looking city. Boys and girls are playing about, dressed much alike, in a sort of quaint little wrapper with large sleeves. Some of the girls have babies strapped on their backs—"

"Ah, we know where that is well enough!"

"They are all very polite to one another, but when they see the little stranger in her forlorn, dirty clothing, with her tangled hair, and her little toes peeping through the holes in her ragged stockings, and they begin to pelt her with sticks and stones, and to drive her away with mockery, that sounds very strange in their pretty, soft, language. She has nowhere to go; nobody wants the poor, frightened, little thing; what will become of her? Turning my mirror a little, I see a brightly-lighted school-room, where two American ladies are keeping Christmas with a crowd of little folks, dressed like those in the street; but every one looks good and happy. They all have gifts; there are mottoes on the walls, and they are singing hymns whose tunes seem familiar, though I don't understand the words. How I wish the little strange child could find her way here—I am sure they would take her in. But I am afraid there are not nearly enough such places for all the poor little outcasts, or to teach all those little boys and girls to be kind to the poor, for Jesus' sake.

"Now my mirror shows me a land where it is always warm. I see another little girl, very dark-skinned, and with dark eyes. She is eight years old—"

"Like me!"—interposed Clara.

"But she is the busiest worker in the house. She grinds the corn every

day, makes bread, cooks rice and other vegetables, sweeps the house, washes the clothes, and cleans the heavy brass and copper pots and pans that they use there, while the other girls and the women sit on their cushions and talk and look at their fine silks and jewels. She dares not wear any, for she is a little widow—"

"Where is that, Mamma?" cried Herman.

"In Hindostan, isn't it?" asked Dora, who was listening now.

"Yes. She was sold to an old husband, who died soon after; and now the little creature must live lonely, despised and abused, for those people are foolish enough to think that he died because his little wife was so bad.

"Now I see in my mirror some lovely school-houses, where such unfortunate little ones are gathered together by noble Christian women of of their own dark race, to be taught and trained for a better and a happier life; but oh, there are not half enough for the many thousand child-widows!

"I turn the mirror homewards now, and I behold a scene among the mountains of our own lovely land. There the little streams run that make the valleys green and smiling; there myriads of flowers bloom in spring, and sturdy evergreens shelter some brave little birds all winter. I see a cabin; it has a door, but I see no window; people live there, for I see smoke curling above the chimney; but they must get nearly all their light through chinks in the logs of which the hut is built. Out of the door come a boy and a girl, about as large as my Herman and Clara; but oh, the difference! These children are scarcely clothed; the boy has a little ragged jacket and pants, both outgrown; the girl, a calico dress, scanty and sewed on her, instead of being buttoned or hooked; nothing else. She will wear that night and day, I suppose, until it will hold together no longer. Both are barefoot."

"To-day, Mamma?—and it is so cold!"

"Even so, dear. I see a lady and gentleman pass on horseback; the lady calls, 'Merry Christmas, children!' The children stare at her vacantly for a moment, and then, shy as squirrels, run into the cabin. The gentleman says, 'They don't understand you, dear, any better than you would understand them, if you heard them talk.' 'Do they not speak English?' 'Such as it is,' answers the gentleman; 'but it is almost like a foreign tongue, until you are accustomed to it. As for Christmas—why, they do not even know when Sunday comes!'

"The lady looks wistfully back at the lonely cabin. 'Ah, I am so glad we have come here! We must ask these two dear little souls to come when we open our school. It will be sweet to teach them, and make Christmas for them.'

"One more scene my mirror shows me," Mrs. Weiland went on, "but we cannot look at it long, it is so sad. It is in one of our own great cities, in a narrow court. Many children are there, and some appear merry enough, for there is shouting and playing, and now and then a street song, in a harsh, shrill voice. And, alas! we hear the name of the Lord often, but used only to swear by, sometimes in wrath, sometimes in coarse, brutal fun. Through window-panes, dim with dirt, I see other children's faces, pinched and white with hunger and disease. What is Christmas to all these little ones? But even here God's messengers are coming. I hear the sound of their feet; brave Christian preachers, and loving, self-denying men and women. God grant these little ones may all find guides and teachers, and be numbered among the boys and girls who, the Bible says, shall fill the streets of the New Jerusalem, playing there in gladness of heart!"